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D I C T I O N A R Y
O F T H E
B I B L E;

HISTORICAL and GEOGRAPHICAL,
THEOLOGICAL, MORAL and RITUAL,
PHILOSOPHICAL and PHILOLOGICAL.

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MDCC LXXIX.



P R E F A C E.

IN this Dictionary of the Bible, the articles are generally detached, or independent, especially the doctrinal, and thus are in themselves complete; that is, without the use of repeated references from one article to another, which serve only to divide the attention, and tire out the patience of the reader, and to disjoin things which in themselves are necessarily conjoined: so that the dictionary-form is scarcely any detriment to this work.

The title-page is a kind of general index of the contents; in which, however, no mention is made of the biblical natural history: an attempt to retrieve the meaning of most of the names of animals, plants, &c. especially of the Old Testament, would be altogether hopeless, being now irrecoverably lost to the world; and would only prove an empty parade of learning, without being able, after all our labour, to come to any thing decisive.

If under the biblical history and geography, some articles shall appear too meagre and scanty, the reader is to consider, that the accounts of such persons and places could not reasonably be expected to go beyond the authorities for them; if, therefore, the authorities are imperfect, the accounts must be equally so. But this defect is abundantly made up with respect to persons and places, where vouchers are more copious and full.

The history of the six days of creation, is here explained in a manner different from the common, and thus, perhaps, disengaged from perplexities, in which it is left involved in the common explanation. The first verse of Genesis contains the

beginning of that history, and is not barely, as some would have it, an introductory preface to it; otherwise there would be no account of the creation of the earth, which, in the second verse, is said to be *without form*, &c. which it could not certainly be before it was created; its creation therefore is related in the first verse; consequently that of the heavens also, in every sense of that word. It is also shewn, that the six days, excepting what is called the *Beginning*, in which all created nature arose instantaneously out of nothing at the Almighty *fiat*, were employed in preparing the earth a fit habitation for man.

In the history of the fall it appears, that man, by criminally giving way to confused notions of good, consequently suffering his sensual appetite to gain the ascendancy over him, in contradiction to reason and duty, fell from his innocence: and this ascendancy of appetite, as sad experience but too plainly shews, is transmitted to all his posterity by ordinary generation.

The war carried on by the Israelites against the Canaanites, is shewn to be the execution of a judicial sentence of God, rather than strictly a war. Wars, in the providence of God, are either scourges for correction, in order to repentance and amendment; or the execution of a peremptory judicial sentence of extermination on the incorrigible and impenitent, as was the case of the Canaanites.

Under the theological articles, the principal truths of religion, especially revealed, are explained, as far as the scanty limits allotted to this work would permit.---The article of free justification by faith alone, is properly the religion of a sinner; his only refuge, and solid stay under distress from convictions of conscience, excited by a view of
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the extensive purity of the divine law, which is a perfect transcript of the divine nature; and from a view of his own manifold imperfections, by which he finds himself to fall far short of the perfection which the law requires. By faith, a guilty, convinced, penitent sinner becomes conqueror over the world, death, sin and hell; and, in the emphatical language of the apostle, more than conqueror! He can lie down at night, unsolicitous whether he awake in this or the other world, persuaded on the most solid ground, the infallible veracity of God, of a salvation which he is to obtain, great as his nature is susceptible of, and lasting as eternity.---It is absolutely impossible, that things so heterogeneous in their nature, as the perfect righteousness of Christ, and the imperfect righteousness of man, should ever unite to produce any effect, much less salvation: we must be saved freely, or not at all. By our good works we only justify our faith, or shew it to be genuine, glorify God, and edify our neighbour; but by them can have no claim of merit with God, even did we perfectly fulfil the law to the utmost; we only do our duty, and duty and merit are incompatible.---The doctrine of our salvation by the death of a substitute, who is both God and man, and the purchase of that death applied by the Spirit to believers, and all this by the appointment of the Father, presuppose a plurality of persons in the divine essence: so that the doctrine of the Trinity is a fundamental and characteristic article of Christianity; a doctrine evidently revealed in scripture. But the manner in which the Three are distinguished, is no object of belief, because not revealed, it remains therefore a mystery: and to attempt to explain things in them.

themselves inexplicable, as mysteries confessedly are, it would be the height of rashness. They all three are equally God : with respect to the Father this is indisputable. But if a single divine attribute can be fairly proved from scripture to be applied to the other two, namely, Son and Holy Ghost, their divinity is a necessary consequence : by reason of the necessary connection there is between all the divine attributes, one single attribute of necessity inferring the rest : and hence evidently follows the unity of the Divine Essence.---For the same reason I forbear to give a definition of a Divine Person.

Under the moral articles, all our duty to God, ourselves and our neighbour, is properly explained, and the opposite vices are pointed out.

Next follow the rites; both Jewish, as circumcision, the passover, sacrifices, &c. as typical of the Messiah and his benefits.---The Christian, as baptism and the Lord's supper ; which, though in themselves things plain and easy, are yet, by disputation, refinement and superstition, greatly perplexed and darkened.

Under the philosophical head, I endeavour to give just definitions, the only genuine basis of our demonstrative knowledge. From definitions immediately arise axioms ; from a combination of axioms and definitions result propositions ; and lastly, from a proper combination of these three, viz. propositions, axioms and definitions, we deduce other propositions, and so on without end ; in the manner of Euclid, that great master of demonstration, in which a necessary connection is shewn between the subject and predicate of a proposition which is to be demonstrated.---But the greatest part of our knowledge is only probable,
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in which we cannot prove a necessary connection but from foreign circumstances, as requisites, a possible connection only. Hence arise different degrees of probability, from the requisites being more or fewer, more or less cogent. For which are generally substituted empty declamation, and no less empty argutation or vain subtleties. In testimony, for instance, we consider the ability and integrity of the testifier, as requisites to the validity of his testimony concerning any fact, and all of them external to the fact; and therefore shewing, as was said, only a possible, not a necessary connection between the subject and predicate: for instance, that Cæsar was murdered in the senate-house.---The immortality of the soul is a capital doctrine: and though in itself the soul is a simple being, or without parts, and therefore not separable into any, consequently can only cease by instantaneous annihilation; yet as it is a contingent being, that is, which might or might not exist, both its existence and continuance in existence, depend on the will of the necessary being, *who alone hath immortality*; or whose immortality is absolutely necessary, the soul being only contingently immortal.---I have endeavoured to explain the nature of enthusiasm, and to distinguish its species: a thing the more necessary, as there is scarcely a term more vaguely used, or more inconsiderately applied; by which fanaticism, or if you will, preternatural enthusiasm, is commonly meant; which consists in a combination of images, wild, extravagant and inconsistent; in propriety, a degree of phrensy, arising from distemperature of brain; and thus sufficiently distinguished from enthusiasm, both the natural and supernatural.

Under philology, I trace the origin of letters, or
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writing, from the Egyptian hieroglyphics down to the completion of the alphabet by the Phœnicians, who carried sixteen letters into Greece, including consonants and vowels, exhibited to the eye by distinct characters; which last, namely vowels, were before included in the Hebrew consonants; which in that respect were rather signs of syllables than of simple sounds. These sixteen simple sounds of the Phœnicians are all that are necessary for the purposes of an alphabet: and the eight afterwards added by the Greeks are entirely unnecessary, being characters of double letters, already extant in the Phœnician alphabet; as the three aspirates, the three double consonants, and the two long vowels, forming a combination of two short vowels of the same kind, to denote a long one; which was the manner of the ancient Romans, as appears from inscriptions.--Under the article LANGUAGE, or the manner of forming articulate sounds, I shew, that it must have been originally revealed, or inspired by God: without which, mankind, uninstructed in the manner of forming articulate sounds, would for ever remain dumb, as experience seems to shew. To talk of a language being formed by compact, or common agreement, is to suppose mankind to have sprung out of the earth, like mushrooms in a night, and to have agreed to speak before they spoke: we come successively into this world children, and gradually learn a language, already established without our consent, by imitation and practice.

Having thus briefly run over some principal heads of this work, it seems needless to enlarge farther. Whether I have succeeded in any degree in the execution, it must be left to the candour of the intelligent and impartial reader to determine.

D I C T I O N A R Y

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A AND O, alpha and omega, the first and last letters of the Greek alphabet; an appellation which Christ appropriates to himself in the Revelation; to denote, that as he is the beginning, so the ultimate end of all things: a symbolical expression, perfectly well adapted to the symbolical nature of that book.

AARON, son of Amram and Jochebed, of the tribe of Levi; elder brother and spokesman of Moses, and first high-priest of the Hebrews; born in the year of the world 2430; before Christ 1570.

AB, the eleventh month of the civil and fifth of the ecclesiastical year, answering to our July, and containing 30 days.

ABADDON, Apollyon in Greek, *Rev.* ix. 11. denoting the Destroyer; the angel of the bottomless pit, both a king, and at the head, of the locusts.

ABANA, a river of Damascus, mentioned by Naaman the Syrian, *2 Kings* v. 12. supposed by Calmet to be a branch of the Barrady, or Chrysorrhoas, which, according to Maundrell, derives its source from the foot of mount Libanus towards the east, runs round and through Damascus, and so continues its course, till its waters are lost in the wilderness, four or five leagues from that city: others say, that it runs into the Mediterranean to the north of Tripolis, and washes the south and west sides of Damascus.

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ABARIM, mountains beyond the Jordan (*Numb.* xxvii. 12.) reaching a great way into the tribe of Reuben and the country of the Moabites, on both sides the river Arnon. They consisted of many little hills under different names. The mountains Nebo, Pisgah, and Peor, were parts of the Abarim.

ABBA, in Syriac, signifies Father; as *Ab* does in Hebrew, *Rom.* viii. 15. *Mark* xiv. 36. applied to God, as father of his people in Christ, who has merited adoption and filiation for them, by which they have a right to call God father.

ABDIEL, son of Guni, of the tribe of Gad, and head of his family. *1 Chron.* v. 15.

ABDON, son of Hillel of the tribe of Ephraim, the tenth judge of Israel; succeeded Elon in the year of the world 2840, before Christ 1160, judged Israel eight years, and was buried at Pirathon in the land of Ephraim. He left 40 sons and 30 grandsons, who rode on 70 asses.---It was a name also of several others mentioned in Scripture; and likewise of a city belonging to the tribe of Asher; and given to the Levites of Gershon's family.

ABEDNEGO, the name given by the king of Babylon's officer to Azariah, Daniel's companion; one of those saved from the fiery furnace, into which he was thrown for refusing to adore the statue erected by Nebuchadnezzar. See *Dan.* iii.

ABEL, the second son of Adam, slain through envy by his brother Cain, because his sacrifice was accepted, being consumed, as is supposed, by fire from heaven, whilst Cain's was rejected. See the reason in *Heb.* xi. 4. namely, Abel's faith.

ABEL, or *Abel-beth-Maachab*, or *Abel-Maim*, a town in the tribe of Naphtali towards Syria, situate to the north of Damascus, between Libanus and Antilibanus, *2 Sam.* xx. 14. *1 Kings* xv. 20. where was a district called Maacha, and whither Joab pursued the rebel Sheba, whose head was cut off and thrown over the wall, on the representation of a woman of the place.

ABEL THE GREAT, the stone whereon the ark was placed in Bethshemesh, after its restitution by the Philistines; supposed to have been called by this name, which signifies *great mourning*, on account of the number of Bethshemites who were slain on occasion of their unlawful curiosity, *1 Sam.* vi. 18, 19. though Josephus makes them only 70.

ABEL-KERAMIM, plain of the vineyards in our version, *Judg.* xi. 33. probably the same with Abela, a city of the Peraea or Batanea beyond the Jordan, in the half tribe of Manasseh, 12 miles to the east of Gadara, and near to Pella.

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ABEL-MEHOLAH, or *Abel-Mea*, the country of Elifha, distant, according to Eusebius, 16 miles from Scythopolis; and situate in the Cisjordan Manassah.

ABEL-MISRAIM, or Atad's threshing-floor, where the sons of Jacob, and the Egyptians who accompanied them, mourned for that patriarch; the reason of the name; situate between Jericho and the Jordan. *Gen. l. 11.*

ABEL-SHITTIM, or *Shittim*, a city situate in the plains of Moab, beyond the Jordan, opposite to Jericho. It stood, according to Eusebius, near mount Peor.

ABEN-BOHAN, is the boundary stone between the tribes of Judah and Benjamin to the east, in the valley leading to Adummim, *Josh. xviii. 17.* so called from Bohan, a descendant of Reuben.

ABEZ, a city belonging to the tribe of Issachar. *Josh. xix. 20.*

ABI, daughter of Zachariah, and mother of Hezekiah king of Judah. *2 Kings xviii. 2.*

ABIAH, second son of Samuel, who trusting him and his brother Joel with the administration of public justice, which they executed so ill, was obliged, on the request of the people, to grant them a king. *1 Sam. viii. 2.*

ABI-ALBON, a native of Arbath, and one of the gallant men in David's army. *2 Sam. xxiii. 31.*

ABIATHER, son of Ahimelech, and sometimes called Ahimelech or Abimelech, the tenth high-priest among the Jews. He escaped from the slaughter of Saul, who sent to Nob to slay the priests. He then went over to David's party, and continued high-priest until the reign of Solomon; when being attached to the party of Adonijah, he was deprived by Solomon of the high-priesthood.---He is mentioned as high-priest by our Saviour (*Mark ii. 26.*) whilst Abimelech his father was alive; which may be accounted for, by supposing, with Grotius, that as Abiather was a much more celebrated person than his father, our Lord mentions him in preference; or perhaps his aged father might act by his advice in the affair referred to, which if he did, it was exceedingly proper to mention him here.

ABIB, (green ears of corn) the name given by the Hebrews to the first month of their ecclesiastical year, *Exod. xiii. 4.* This month was afterwards called Nisan, and answers to our March.

ABIDAN, son of Gideoni, of the tribe of Benjamin. *Numb. vii. 60.*

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ABIEL, father of Kish and Ner, and grand-father of Saul, first king of Israel; and of Abner, general of his armies.

ABIEZER, one of the thirty gallant men of David, of the town of Anathoth in the tribe of Benjamin. *1 Chron.* xi. 28. *2 Sam.* xxiii. 27.

ABIGAIL, the name of the wife of Nabal of Carmel, afterwards married to David. *1 Sam.* xxv. 1, 2.

ABIGAIL, David's sister, married to Jether and mother of Amasa. *1 Chron.* ii. 16, 17.

ABIHAIL, the name of several eminent men among the Hebrews; also of some Hebrew women.

ABIHU, son of Aaron and Elisheba, consumed, together with his brother Nadab, by fire sent from God, because offering incense with strange fire, instead of taking it from the altar of burnt offerings, *Levit.* x. 1, 2. This is supposed to be owing to their intoxication; a conjecture founded on the command of God, immediately upon their death, forbidding the use of wine and strong drink, during their ministration in the tabernacle or temple. This happened in the year of the world 2514; before Christ 1486.

ABIJAH, or *Abijam*, the name of a son of Jeroboam, who died very young. 2. The name of the son of Rehoboam king of Judah, and of Maachah, or Micai, daughter of Uriel or of Abisshalom; he succeeded his father in the kingdom, and reigned three years; a wicked prince, who imitated the impiety and bad conduct of his father. He took the field with four hundred thousand men against Jeroboam, who doubled that number. The slaughter of the Israelites in that action amounted to five hundred thousand, the greatest number of slain on record. Abijah succeeded his father in the year of the world 3046, before Christ 954. 3. Abijah, the name of the wife of Ahaz, and mother of Hezekiah king of Judah. 4. A descendant of Eleazar, son of Aaron, *2 Chron.* xxiv. 21. Zechariah, father of John Baptist, was of the course of Abia or Abijah. *Luke* i. 5.

ABILA, the same with *Abela*. See **ABEL-KERAMIM**.

ABILENE, a province between Libanus and Antilibanus, whereof Lyfanius was tetrarch, *Luke* iii. 1. taking name from its capital, Abila.

ABIMELECH, the name of two kings of Gerar mentioned in Scripture. The first was so taken with the beauty of Sarah the wife of Abraham, that he forced her from him, and took her to wife; but at the command of God, who appeared to him in the night, he was obliged to restore her. This happened in the year of the world 2107; before Christ

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1893. In the dominion of the son, successor of this Abimelech, Isaac with his wife Rebekah for some time resided; but as Isaac grew extremely rich and powerful, this stirred up the envy of the Philistines, upon which Abimelech desired him to depart. Isaac thereupon retired to the valley of Gerar, and afterwards to Beer-sheba, where he and Abimelech entered into covenant, and made a treaty with each other, in the year of the world 2200; before Christ 1800.---Abimelech was also the name of the son of Gideon, born of a concubine, whom Gideon had at Shechem. After the death of his father he took possession of the government, and procured himself to be acknowledged king. He afterwards killed all his brethren, (except Jotham, who escaped his fury) and was himself afterwards killed at Thebez by a woman, who threw a piece of a millstone on his head from the top of the tower. He judged Israel three years, and was succeeded in his office by Tolah, in the year of the world 2774; before Christ 1202.

ABIMELECH, or, according to the Hebrew, *Achimelech* or *Abimelech*, the high-priest who gave Goliath's sword and some of the shew-bread to David, at the very time this prince was flying from Saul, 1 *Sam.* xxi. 1. which brought on him Saul's displeasure and the ruin of himself and family, to the number of eighty-five persons, all slain by Doeg, at the command of Saul.

ABINADAB, David's brother, and son of Jesse, 1 *Chron.* ii. 13. See AMMINADAB.

ABINOAM, the father of Barak. *Judges* vi. 6.

ABIRAM, the eldest son of Hiel, the Bethelite; whom in rebuilding the walls of Jericho, contrary to the curse pronounced, *Joshua* vi. 26. he lost, 1 *Kings* xvi. 34. The name likewise of one of those, who conspired with Corah and Dathan, in the wilderness, against Moses, and came to the same unfortunate end. *Numb.* xvi.

ABISHAG, the name of a beautiful virgin, who was sent for to cherish David in his old age, 1 *Kings* i. 3. She was afterwards demanded by Adonijah in marriage; but his request, Solomon denied; as justly supposing, if granted, he would then affect the regal power; he was therefore dispatched as guilty of treason.

ABISHAI, son of Zuri and Zeruah, David's sister, one of the most valiant men of his time, and one of the principal generals in David's army.

ABISHAILOM, father of Maacha, mother to Abijah, king of Judah. 1 *Kings* xv. 2.

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ABISHUA, son of Phinehas, and fourth high-priest of the Hebrews. *1 Chron. vi. 50.*

ABITAL, sixth wife of David, and mother of Shephatiah. *1 Chron. iii. 3.*

ABIUD, son of Zorobabel, among our Saviour's ancestors. *Matt. i. 13.*

ABNER, son of Ner, uncle to king Saul, was general of his armies; who, after the death of Saul, preserved the crown to Ishbosheth, son of that prince: with whom afterwards quarrelling, he went over to David's party; but was slain by Joab out of jealousy and a mean revenge for the slaughter of his brother, in open battle; at this David was much concerned, made a solemn funeral for him, which he attended in person, and composed a mournful song in honour of him; in the year of the world 2956, before Christ 1044.

ABOMINATION, the scripture term for idolatry and idols; not only because in themselves abominable, but because leading to ceremonies generally attended with actions infamous and abominable.

ABOMINATION of Desolation, *Dan. ix. 27.* is supposed to denote the Idol of Jupiter Olympius, set up in the temple by Antiochus Epiphanes, *1 Maccab. vi. 7.* and *2 Maccab. vi. 2.* 167 years before Christ. That of *Matth. xxiv. 15.* the idols of the Roman army under Titus; about 70 years after Christ.

ABRAM, afterwards *Abraham*, son of Terah, born at Ur, a city of Chaldea, in the year of the world 2008, before Christ 1968; called by God out of his own country, brought into the land of Canaan, with a promise, that his posterity should inherit that country; as also that the future Messiah should come out of his loins; and that all nations should be blessed in his seed, *Gen. xii. 3.* These promises, freely made, were freely accepted; that is, on this his acceptance, they, without any other condition, became his to all intents and purposes. Among men, the acceptance of a thing offered, or a gift, makes it the property of the acceptor, without any more ado; and *John iv. 10.* Christ is called the gift of God. This is the faith of Abraham, and of every true believer, who freely accepts the righteousness of Christ; namely, pardon of sin, and right to life, purchased by Christ, and freely offered in the Gospel. To try the sincerity of this faith, God puts Abraham on an arduous task, the offering up his son in sacrifice: Abraham complied, without the least distrust of the veracity and power of God to perform his promises, how unlikely soever things might appear to human apprehension and judgment: nor was he disappointed in his trust,
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God having provided a ram to be substituted for Isaac; a remarkable type of Christ's substitution many years after for guilty sinners, who plead this substitution at the bar of God's justice, and thankfully and with joy receive it from a sense of their absolute need of it.

ABRAHAM's bosom, Luke xvi. 22, 23. *John* xiii. 23. denotes a state of perfect happiness and uninterrupted fellowship; a metaphorical expression, taken from the manner of lying along at table in each others bosom. Some translate it *Abraham's bay*.

ABSALOM, son of David, born of Maachah, daughter of Talmai, king of Geshur; remarkable for his beauty, and fineness of his head of hair. The rebellion he raised against his father, in the year 2980, before Christ 1019, proved fatal to him; his army was routed and put to flight, and himself slain, by the command of Joab, whose young men found him hanging from a large oak tree, entangled by his hair in the branches: the news of his death reaching the king's ears, he pathetically lamented him, and would scarce be comforted. *2 Sam.* xviii. 33.

ABSTINENCE, a religious duty, by which we forbear the use of such things as a law forbids: by the Jewish law, the priests, during their service in the temple, were to abstain from wine, *Levit.* x. 9. as were also the Nazarites, while in their Nazariteship, or state of separation, and no razor was to come on their heads, &c. *Numb.* vi. 3. The Jews in general were commanded to abstain from eating several animals; and the fat of such as were to be sacrificed, with the blood of all animals, under pain of death, *Levit.* iii. 17. and vii. 23. They observed a voluntary abstinence from the sinew on the hollow of the thigh, *Gen.* xxxii. 25.--- Abstinence denotes temperance, which see. The council of Jerusalem, held by the apostles, enjoined heathen converts abstinence from blood and things strangled, to avoid giving scandal to the Jews, an injunction of moral obligation, equally with fornication and idolatry. *Acts* xv. 20.

ABUBUS, father of Ptolemey, by whose procurement Simon Maccabaeus, his father-in-law, was assassinated in the castle of Docus. *1 Macc.* xvi. 11.

ABUMA, a city of Judah, the birth-place of Zebudah, mother of king Jehoiakim, *Josephus*; but, *2 Kings* xxiii. 36. called Rumah.

ABYSS, or deep, hell often called by this name in Scripture; but generally, that vast quantity of water, which is supposed to be at the centre of the earth; which seems to be

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confirmed in the case of earthquakes, by the almost instantaneous motion communicated to very distant places at the same time; as also from the history of the flood.

ACCAD, or *Archad*, by the Septuagint, a city built by Nimrod, *Gen. x. 10.* its situation in Babylonia is on the east side of the Tigris.

ACCHO, afterwards called *Ptolemais*, lay north of mount Carmel, with a harbour to the sea. It fell to the lot of the tribe of Asher; now called Acre.

ACCIDENT, or *Mode*, properly denotes whatever does not necessarily exist in any being, and may be wanting, consistently with its essence. No accident can be in God, because all his perfections are absolutely necessary, which are to be distinguished from the exercise of these perfections, or the divine actions, the result of infinite wisdom, and absolutely free.---Also whatever happens unforeseen.

ACCURSED, devoted to destruction, *Josh. vi. 17.*---Separated from the Church, *Rom. ix. 3.*---Eternally from God. *1 Cor. xvi. 22. Gal. i. 8, 9.*

ACELDAMA, (*field of blood*) purchased with the money, given to Judas Iscariot, to betray our Lord. It was assigned to be a burying-place for strangers. *Matth. xxvii. 8.*

ACHAIA, a province of Greece, in the north of Peloponnesus, whereof Corinth was capital, and where St. Paul preached, (*Acts xviii. 22.*) and St. Andrew suffered martyrdom.

ACHAICUS, a disciple of St. Paul's, whom he particularly recommends to the Corinthians. See *1 Cor. xvi. 17.*

ACHAN, or *Achar*, son of Carmi, of the tribe of Judah; who, contrary to the express command of God, had appropriated some valuable things out of the spoils of Jericho; for which he, together with all his family, was stoned, and all belonging to him consumed with fire. See *Josh. vii. 22.*

ACHBOR, an officer belonging to king Josiah, sent by this prince to the prophets Huldah, concerning the book of the law which had been found by the high-priest Hilkiah. *2 Kings xxii. 14.*

ACHIM, son of Zadok, father of Eliud, of the tribe of Judah, and family of David. *Matth. i. 14.*

ACHIMELECH. See **ABIMELECH**.

ACHIOR, general of the Ammonites, who joined Holofernes's army, with the auxiliary troops of his country, in that general's expedition into Egypt, *Judith v. 2, 3.* But the whole of the book is apocryphal or fictitious.

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ACHIRAM, or *Ahiram*, of the tribe of Benjamin, was chief of one of the great families of that tribe, when they came out of Egypt. *Numb.* xxvi. 38.

ACHISH, a king of Gath. David, in his flight from Saul, took shelter in Gath; but being in danger of his life feigned madness before the king. He afterwards settled at Ziklag, a town in this king's dominions given David in property, here he continued for some time; but the lords of the Philistines, fearing, lest in the day of battle, he might possibly turn against them, desired Achish to dismiss him, which he did. See *I Sam.* xxi---xxix.

ACHMETHA. See **ECBATANA**.

ACHOR, a valley in the territory of Jericho, lying along the river Jordan, not far from Gilgal, in the tribe of Benjamin, to the north of Jericho, *Jerome*; so called from Achan, the troubler of Israel, being with his family there stoned to death. *Joshua* vii.

ACHSAH, daughter of Caleb, married to Othniel, conqueror of Kirjath-sepher; she, according to the promise of her father, being the reward of that conquest. *Joshua* xv, xvi, &c.

ACHSHAPH, and *Achzib*, different names of a city, belonging to the tribe of Asher, *Joshua* xiii. 20. and xix. 29. thought to be the same the Greeks called *Ecdippa*, and which at present is called Zib; situate between Tyre and Ptolemais. Another *Achzib* in the south of the tribe of Judah, strongly fortified. *Josh.* xv.

ACRA, a fortress on an eminence, to the north of, and commanding the temple, built by Antiochus Epiphanes, and demolished by Simon Maccabaeus, who levelled the mountain on which it was built.

ACRABATENE, a district of Judea, extending eastward between Shechem and Jericho, *Eusebius*; about twelve miles in length.---Another, on the frontiers of Idumaea, towards the south end of the Dead sea. Both of them derive their name from *Akrabbim*, Scorpions.

ACROSTICS. See **ALEPH**.

ACTS of the *Apostles*, a canonical book of the New Testament, containing a great part of the lives of St. Peter and St. Paul, beginning at the ascension of our Saviour, and continued down to St. Paul's arrival at Rome, after his appeal to Cesar, comprehending the space of about thirty years. This book is generally supposed to be written by St. Luke, with a view to verify the true, and obviate the false acts, which began to be dispersed throughout the world. The exact

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exact time when, is not so certain; it must have been two years at least after St. Paul's arrival at Rome; because it informs us, *Acts* xxviii. 30. that St. Paul dwelt two whole years in his own hired house. It was originally wrote in Greek. The stile is generally purer than that of the other writers of the New Testament.

ADADA, a city in the south of Judah: *Josh.* xv. 22.

ADAD-RIMMON, or *Hadad-Rimmon*, a city in the valley of Jezreel, ten miles from Jezreel; where the fatal battle was fought, in which Josiah fell, *Zechariah* xii. 11. called, *2 Kings* xxiii. 29. Megiddo.

ADAH, one of Lamech's two wives, mother of Jabal and Jubal, *Gen.* iv. 19. Also the name of a daughter of Elon, the Hittite, wife of Esau. *Gen.* xxxvi. 4.

ADALIAH, father of Jedidah, mother of Josiah. *2 Kings* xxii. 1.

ADALIAH, fifth son of Haman, who, with the rest of his brethren, was hanged at the command of Ahasuerus. *Ester* ix. 8.

ADAM, the first man and father of the human race, formed by God himself, out of the dust of the earth, animated with a reasonable soul, endued with understanding, to know himself, God and his duty; with rectitude of will, exempt from turbulent passions or affections, to perform his duty; he was placed in a state of happiness, which, by transgressing a single command, imposed on him, in token of dependence on God, as lord paramount of the creation, he forfeited, and entailed a curse on himself and posterity; which must for ever have remained, had not God made a promise of a future Saviour, who should expiate the offences of him and his believing posterity. *Gen.* iii. 15.

ADAM, or *Adom*, a city on the banks of the Jordan, to the south of the sea of Galilee. *Josh.* iii. 16.

ADAMAH, or *Admah*, one of the five wicked cities destroyed by fire from heaven, *Gen.* xiv. 2.---The name also of a city of the tribe of Naphthali, *Josh.* xix. 36. called Adami, ver. 33.

ADAR, the twelfth month of the ecclesiastical year among the Hebrews, and the sixth of their civil. It generally answers to our February.

ADAR, a city in the tribe of Judah. *Josh.* xv. 3.

ADAR, or *Hazar-addar*, a village mentioned *Numbers* xxxiv. 4.

ADARCONIM. See DARCONIM.

ADATHA. See ADITHA.

ADBEEL,

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ADBEEL, third son of Ishmael, head of a tribe. *Gen.* xxv. 13.

ADDI, son of Cosam, one of Christ's ancestors. *Luke* iii. 28.

ADIDA, a city of Judah. *Macc.* xiii. 13.

ADIEL, son of Adiel, of the tribe of Judah. *1 Chron.* iv. 36.

ADITHA, or *Adatha*, a city belonging to the tribe of Judah. *Josh.* xv. 36.

ADLAI, a principal herdsman belonging to king David. *1 Chron.* xxvii. 29.

ADMAH. See **ADAMAH**.

ADMATHA, a principal officer belonging to the court of Ahasuerus. *Esther* i. 14.

ADOM. See **ADAM**.

ADONAI, one of the names of God. This word signifies properly *my Lords*, in the plural Number; as *Adoni*, signifies *my Lord*, in the singular. The Jews use this word in the room of *Jehovah*, which, either out of respect or superstition, they ever omit to pronounce; though no law forbids it.

ADONI-BEZEK, lord or king of the city of Bezek, in the land of Canaan; taken in battle by the Israelites, and carried to Jerusalem, where he died in the year 2585. He had his thumbs and toes cut off, which he owned to be a just judgment of heaven, in retaliation of what he himself had done to others. *Judges* i. 7. before Christ 1415.

ADONIJAH, fourth son of David and Haggith; aimed at the kingdom of Judah before the death of his father, but disappointed of his hopes by the command of David, who ordered Solomon to be proclaimed king. He afterwards desired Abishag the Shunamite to wife; was not only denied this request, but in consequence ordered to be slain by Benaiah, son of Jehoiada, in the year 2990; before Christ 1010. *1 Kings* ii. 13.

ADONIKAM, returned from Babylon with 600 men of his family. *Ezra* ii. 15.

ADONIRAM, a principal officer of king Solomon, *1 Kings* v. 44. receiver of tribute, and overseer of those employed in cutting timber in Lebanon.

ADONIS. See **TAMMUZ**.

ADONI-ZEDEK, king or lord of Zedek, supposed to be one of the names of Jerusalem, of which he was king; and one of the five kings shut up in the cave of Makkedah, whither they all fled, after their defeat; and taken out thence

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were all slain by Joshua, and their bodies hung on five trees.
Josh. x.

ADOPTION, an act whereby any one takes another into his family, owns and appoints him his heir; a very ancient custom, and formerly practised in almost all countries: by the passion and merits of Jesus Christ, which we receive by faith, we become the adopted children of God, *John i. 12.* and are made partakers of the inheritance of the saints in light. *Col. i. 12.*

ADORA, *Adoraim*, or *Ador*, or *Dora*, a city belonging to the tribe of Judah. *2 Chron. xi. 9.*

ADORAM, *1 Chron. xviii. 10.* or *Hadoram*; called *Joram*, *2 Sam. viii. 10.* son of Toi, king of Hamath, sent with presents to congratulate David, on his victory over Hadarezer, king of Syria.--Another *Adoram*, *2 Sam. xx. 24.* one of David's tribute-gatherers; stoned to death by the Israelites, under Rehoboam, on attempting to prevent their revolt from the house of David. *1 Kings xii. 18.*

ADORATION, is the external sign of the internal invocation of God; such as prostration, lifting up the hands and eyes to heaven. There was a civil adoration among the eastern people, expressed by falling on the face to the earth, accounted by the western people a badge of slavery and mean submission.

ADRA, or *Hadrach*, *Zech. ix. 1.* Ptolemy takes notice of a city of this name in Coela-Syria. The country of Hadrach could not be far from Damascus.

ADRAMMELECH, son of Sennacherib, king of Assyria, who, after returning from his unsuccessful expedition into Judea, was murdered by his sons Adrammelech and Sharezer, while at his devotions in the temple of his god Nisroch, *2 Kings xix. 37.* after the murder they fled to the mountains of Armenia.

ADRAMMELECH, an idol, worshipped by the inhabitants of Sepharvaim, who made their children pass through the fire to this idol, and to another called Anammelech. Calmet supposes, that by the former they meant the sun, by the latter the moon; the one signifying *magnificent king*, the second *gentle king*.

ADRAMYTTIUM, a city of Mysia, in Asia Minor, *Acts xxvii. 2.* situate at the foot of mount Ida, near the Caycus.

ADRIA, a city upon the Tartaro, in the state of Venice, and another on the Vomanus, in the Piceni; which of them gives name to the Adriatic sea, sometimes simply called *Adria*, as in *Acts xxvii. 27.* is matter of doubt.

ADRIEL,

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ADRIEL, son of Barzillai, married to Merab, Saul's daughter, promised at first to David, *1 Sam.* xviii. 19. by whom Adriel had five sons, who were given up to the Gibeonites, to be put to death, in revenge of Saul's cruelty to them. In *2 Sam.* xxi. 8. they are called Michal's sons; either Michal adopted them, or the name of Michal is put for Merab.

ADVERSITY, denotes those evils, which affect either mind or body; such as disquietude of mind, arising from melancholy thoughts with respect to this or the future world: disease and pain, which affect the body: poverty, loss of honour, friends, &c. affecting our external state, or condition in the world; all under the direction of Providence, and therefore to be born with patience, and submission to the will of God, who knows what is best and fittest for us.

ADULLAM, a city situate in the south part of Judah, towards the Dead sea, *Josh.* xv. 35. In Eusebius's time it was a large town, ten miles to the east of Eleutheropolis. Joshua killed the king of Adullam, *Josh.* xii. 15. In a cave near this place David lay concealed. *1 Sam.* xxi.

ADULTERY, is infidelity to the marriage-bed, or the having carnal commerce with another, contrary to the conjugal compact, and therefore a transgression of the law of nature. Now in contracts the one party is absolved from fulfilling his promise or engagement, if the other fails in his, and thus the compact is dissolved. By the law of Moses, adultery was punished with death. The story of the Adulteress, *John* viii. is not to be met with in many Greek copies of that Evangelist; the generality of the Greek fathers never read it. R. Stephens found it in 16 copies; Beza, in as many; and the copies consulted by Dr. Mill acknowledge it. Tatian, who lived in the year 160, and Ammonius, who lived in 220, owned it to be canonical.---This is carnal adultery, idolatry is called spiritual; a violation of our engagements to God, the husband of his people, *Jer.* xxxi. 32. by serving strange gods, or any other way, that draws off the affections from God, as by covetousness, &c. *Col.* iii. 5.

ADUMMIM, a town and mountain in the tribe of Benjamin, near Jericho. *Josh.* xv. 7.

ÆLIA Capitolina, a name given Jerusalem by the emperor Adrian, in the year 154, after settling a colony in it, and forbidding any Jews to continue there: from Ælius, the name of Adrian, and Jupiter Capitolinus, to whom the city was dedicated.

AEN, or *Ain*, a city belonging to the tribe of Judah, but afterwards to Simeon, *Josh.* xv. 32. *1 Chron.* iv. 32. It signifies

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signifies *fountain*, and is joined in composition with the names of several cities.

AENON, *Enan*, or *Enon*, *Ezek.* xlviii. the north boundary of Canaan; which may be Gaana to the north of Damascus; or it may be En-hazor of Naphtali.---Another Aenon, or Enon, *Evangelists*; a town of Samaria, near Salim, where John baptized near the Jordan, in the Cisjordan Manasseh.

ÆRA, the term from which we begin to reckon time, a series of years, called also *epocha*. Such is the creation of the world, the birth of Christ, &c. Chronologers generally suppose the birth of Christ to anticipate by four years the vulgar æra, fixed for the year of the world 4004.

AERMON, is the same as **HERMON**.

AFFECTION, a more vehement act of appetite or aversion, accompanied with an extraordinary motion of the blood and spirits, and arising from a sensation, or a confused notion of good and evil; and accordingly agreeable, as joy; disagreeable, as sorrow; or mixt, as love, anger, &c. These are natural affections. Reason enlightened by the Spirit of God, moderates, refines, and places them on proper objects. In God there can be none, being without senses, and consequently imagination, the double source of affections.

AFFINITY, denotes a relation by marriage; there are several degrees of affinity, in which marriage was prohibited by the law of Moses: the father-in-law could not marry his daughter-in-law; nor a brother the wife of his brother, while living; nor after his death, if he left children; if not, the surviving brother was to raise up children to him, by marrying his widow. A man was not to marry the mother and daughter at one and the same time, or two sisters. Examples to the contrary are not obligatory, or constitute no rules of practice, especially of bad; and are only proofs of the corruption of mankind.

AFFLICTION. See **ADVERSITY**.

AFRICA, one of the four quarters of the world, a peninsula, the largest in it, joined to Asia by the isthmus of Suez, and situate between 37 north and 30 degrees south latitude, and 18 west and 51 east longitude from London. It is 4320 miles in length, and 4260 miles in breadth, from east to west. Africa was peopled by the descendants of Ham. It is bounded on the north by the Mediterranean, which separates it from Europe; by the isthmus of Suez, the Red sea, and the Eastern ocean, which divide it from Asia, on the east; by the Southern ocean on the south; and by the Atlantic,

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Jantic, which parts it from America, on the west. Most of the people of Africa are black, others tawny. The heat of the sun may cause this, yet not alone; because the Americans, who are in the same climate, have not so black a complexion, which the Negroes born in cold climates still retain. Between the skin and scarf-skin of Negroes anatomists observe a black liquor.

AGABUS, (locust) a prophet who foretold the famine which happened under the emperor Claudius, in the fourth year of his reign, and in the forty-fourth year of our Lord, *Acts* xi. 28. This famine is mentioned by Suetonius, and other profane writers.

AGAG, a king of the Amalekites, taken alive and spared by Saul, though sent by express command of God to destroy the Amalekites and every thing belonging to them; he was, by order of Samuel, hewn in pieces at Gilgal. *1 Sam.* xv. 1, &c.

AGALLA. See **EGLAIM**.

AGES of the World. The time before Christ is generally divided into six ages: the first extending to the deluge, and consisting of 1656 years: the second, to Abraham's coming to Canaan, comprising 426 years: the third, to the Exodus, including 430 years: the fourth, to Solomon's temple, containing 479 years: the fifth, to the Babylonish captivity, a space of 424 years: the sixth, to the birth of Christ, which happened in the year of the world 4000, and four years before the vulgar æra, a period of 584 years.---The time after Christ, or that of the New Testament, is divided into three epochas, but not all of them historical, like the preceding. The first, from the spreading of the Gospel from Jerusalem, comprising only 40 years: the other two are only hypothetical, or exegetical, founded on the explanation of the Apocalypse. And thus the second period is made to consist of about 2000 years; and the third to be full 2000. The former is the time in which the kingdom of God is taken from the Jews and given to the Gentiles: the latter comprises the flourishing state of the church, when all people shall receive the Gospel. This happy period is again divided into two equal parts: the first, consisting of 1000 years, is the time of the imprisonment of Satan. The other 1000 years are the reign of the martyrs, who shall rise from the dead, before the end of the world, and reign with Christ in heaven; in the mean time Satan shall be let loose for a while, and cause new calamities in the church. His adherents shall at length be miraculously destroyed from heaven, and Satan himself thrown

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thrown into the lake of fire, and God be still more glorified, till the end of the world shall come, which will first happen a long time after. *Crusius.*

AGRIPPA, surnamed Herod, son of Aristobulus and Mariamne, and grandson to Herod the great, born in the year of the world 3997, before Christ three years: received part of the kingdom of Judea from the emperor Caius Caligula, in the year 37; and four years after, from Claudius, the remaining part. After having reigned seven years, he was for his impious pride punished by God with a dreadful disease, which put a period to his life in the space of five days. See *Acts* xii. 23. After the death of this prince, Judea again returned to the Romans, and was put under the administration of governors, till its ruin in the 70th year of Jesus Christ.

AGRIPPA II. son of the preceding Agrippa, obtained from the emperor Claudius some authority over the temple and sacred treasury, and power of appointing or deposing the high-priest; which he enjoyed till the destruction of Jerusalem and the temple. Before this prince, and his sister Berenice, it was that St. Paul reasoned so powerfully and eloquently, as to make Agrippa himself confess, that he was almost persuaded to become a Christian. *Acts* xxvi. 1. &c.

AGUR, mentioned in the 30th chapter of Proverbs, is by Calmet supposed to be an inspired prophet, whose sentences it was thought fit to join with those of Solomon, because of the conformity of their sentiments. Though the generality will have it, that Solomon describes himself under the name of Agur.

AHAB, king of Israel, son and successor of Omri, began his reign in the year of the world 3086, before Christ 914, and reigned two and twenty years. This prince did evil in the sight of the Lord, and exceeded all that went before him in impiety. See *1 Kings* xvi. &c. Jezebel his consort, daughter of Ethbaal, king of the Sidonians, introduced the worship of Baal and Astarte, in which she engaged Ahab.

AHAB, one of the false prophets, who seduced the Israelites at Babylon. *Jer.* xxix. 21, &c.

AHASUERUS, or, according to the Septuagint, Artaxerxes, who married Esther, after having divorced his former queen Vashti for disobedience to his commands. Usher and Calmet suppose, that by Ahasuerus is meant Darius the son of Hystaspes, and Scaliger thinks him to be Xerxes. Dr. Prideaux advances some strong reasons, to prove that Artaxerxes Longimanus is the Ahasuerus mentioned in Scripture; which

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which opinion is maintained by Sulpitius Severus, and many other writers, both ancient and modern.

AHAVA, a river of Babylonia, or rather of Assyria, where Ezra (vii. 18) gathered those captives into a body, whom he brought with him into Judea.

AHAZ, king of Judah, son of Jotham, born in the year of the world 3218; before Christ 758; one of the most wicked princes that ever reigned over Judah; and for his iniquities denied a place in the sepulchres of the kings his predecessors; succeeded in his throne by his son Hezekiah. *2 Chron.* xxviii.

AHAZIAH, son and successor of Ahab, king of Israel; reigned only one year after the death of his father; as remarkable for his horrid impiety as the father was. *1 Kings* xxii. 52.

AHAZIAH, king of Judah, and son of Jehoram and Athaliah, succeeded his father in the kingdom of Judah in the year 3119; before Christ 881; reigned only one year, and followed the iniquities of the house of Ahab, to whom he was related. He received his mortal wound by the command of Jehu, and died at Megiddo, a town of the tribe of Issachar. *2 Kings* viii. and *2 Chron.* xxiii.

AHIAH, son of Shishah, and secretary to king Solomon. *1 Kings* iv. 2.

AHIAH, son of Ahitub the high-priest, and successor in the sovereign pontificate. *1 Sam.* xiv. 3.

AHIAM, one of the brave officers in David's army. *2 Sam.* xxiii. 33.

AHIEZER, son of Ammishaddai, chief of the tribe of Dan. *Numb.* vii. 66.

AHIHUD, son of Naaman, and brother of Ahoah, of the tribe of Benjamin. *1 Chron.* viii. 7.

AHIJAH, the prophet of the Lord, who dwelt at Shiloh, and foretold the death of Abijah, son of Jeroboam, when his wife came to enquire, whether the child should survive. *1 Kings* xiv. 2, &c.

AHIJAH, son of Baasha, king of Israel. The name also of one of David's brave officers; and of the keeper of the temple treasury. *1 Chron.* xxvi. 20.

AHIKAM, son of Shaphan, and father of Gedaliah; sent by Josiah to consult Huldah about the book of the law found in the temple. *2 Kings* xxii. 12.

AHILUD, father of Jehoshaphat; recorder under David. *2 Sam.* viii. 16.

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AHI-MAAZ, son and successor of Zadok the high-priest; performed some important services for David in the war with Absalom, 2 *Sam.* xv. 29. and first brought the news of his total defeat, omitting to mention the circumstances of his death; was succeeded in the priesthood by Azariah his son.

AHIMAN, a giant of the race of Anak, who dwelt at Hebron, at the time of the spies sent by Moses, *Numb.* xiii. 22. whence he and his brethren, Sheshai and Talmi, were expelled by Caleb, *Josh.* xv. 14. in the year of the world 2560; before Christ 1416.

AHIMELECH. See **ABIMELECH**.

AHINADAB, son of Iddo, governor of the canton of Mahanaim, beyond Jordan, in the reign of Solomon. 1 *Kings* iv. 14.

AHINOAM, daughter of Ahimaaz, and wife of Saul. 1 *Sam.* xiv. 50.

AHINOAM, the name also of a wife of David, a native of Jezreel, and mother of Amnon. 1 *Sam.* xxx.

AHIO, who had, with his brother Uzzah, the charge of driving the cart, whereon the ark was set, when David removed it from the house of Abinadab, to place it in the tabernacle prepared for it. 2 *Sam.* vi.

AHIRA, son of Enan, and chief of the tribe of Naphtali. *Numb.* i. 15.

AHIRAM. See **ACHIRAM**.

AHISAMACH, father of Aholiah, employed by Moses in building the tabernacle in the wilderness. *Exod.* xxxi. 61.

AHISHAR, high-steward of Solomon's household. 1 *Kings* iv. 6.

AHITOPHEL, an eminent counsellor in the reign of David; went over to the party of Absalom, when he rebelled against his father; but finding his advice not regarded, and the extravagant advice of Hushai adopted, he saddled his ass, went home to his house at Gillo, hanged himself, and was buried in the sepulchre of his fathers. And thus David's prayer, to confound the counsel of Ahitophel, was heard.

AHITUB, son of Phinehas, and grandson to Eli; succeeded his father in the high-priesthood, 1 *Sam.* iv. in the year of the world 2888; before Christ 1112.

AHITUB, son of Amariah, and father of the high-priest Zadok. 1 *Chron.* vi. 8.

AHIUD, son of Shelomi, prince of the tribe of Asher; appointed by Moses one of the commissioners for making a partition of the land of Canaan. *Numb.* xxxiv. 27.

• **AHLAB**,

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AHLAB, a city of the tribe of Asher; situation unknown.

AHLAI, father of Zabab, one of those gallant men who commanded in David's army. *1 Chron.* xi. 41.

AHOHE, or *Ahoab*, third son of Bela, and grandson of Benjamin, *1 Chron.* viii. 4. his descendants called Ahobites.

AHOLAH. See **AHOLIBAH**.

AHOLIAB, son of Ahisamach, of the tribe of Dan, appointed, together with Bezalel, to undertake the building of the tabernacle. *Exod.* xxxv. 34.

AHOLIBAH, and *Aholab*, two fictitious names made use of by Ezekiel, (xxiii. 4.) to denote the two kingdoms of Judah and Samaria. Aholah, and Aholibah, represented as two sisters of Egyptian extraction. Aholah stands for Samaria, Aholibah for Jerusalem; both prostituted themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries; for which reason the Lord abandoned them to those very people, for whom they had shown so passionate and impure an affection; being carried into captivity, and reduced to the severest servitude by them.

AHUZZATH, the friend of Abimelech, king of Gerar. See *Gen.* xxvi. 26. translated a company of friends, by the Targum.

AI, or *Hai*, a city situate near Bethel, before which a detachment of Joshua's troops were repulsed, upon the account of Achan's offence: it was afterwards taken by stratagem, and treated like the other cities of Canaan, *Josh.* vii. only the plunder was given to the people. Stratagem is so far from debasing, that it exalts the character of a general, as a proof of his address in procuring victory at the least expence possible. In order to reconcile, ver. 3. with ver. 12. chap. viii. interpreters suppose two bodies to be placed in ambuscade, between Bethel and Ai, one of 25,000, and the other of 5000 men each.

AIAH, mother of Rizpah, Saul's concubine. *2 Sam.* xxi. 8.

AJALON, a city of the tribe of Dan, assigned to the Levites of Koath's family; situate between Timnah and Bethshemesh, and probably is that spoken of by Joshua, when saying to the moon, (x. 12.) "Thou moon stand still in the valley of Ajalon." There were other cities of Judea called by this name; one in the tribe of Benjamin, three miles to the east of Bethel, *2 Chron.* xi. 10. here Joshua, according to some, spoke to the moon: a second in the tribe of Ephraim, two miles from Shechem, as you go to Jerusalem,

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saleh, and to the east of Bethoron; and a third in the tribe of Zebulun, of situation unknown.

AIN. See AEN.

AKRABBIM. See ACBABATENE.

ALABARCH. See ALEXANDER LYSIMACHUS.

ALABASTER-BOX of *precious ointment*, *Matt.* xxvi. 6, 7. All vessels for keeping liquors had the general name of alabaster, of whatsoever matter composed. Hence some authors are of opinion, that the box here mentioned was of glass; and this conjecture they think is supported by what St. Mark says, (xiv. 3.) that the woman who poured out the perfume upon our Saviour, broke the box of alabaster. According to others, alabaster is a species of gypsum or plaster-stone, very tender and soft, capable of being turned in the lathe to vessels of all sorts.

ALAMMELECH, a city of Asher, its particular situation unknown; but not far from mount Carmel.

ALCIMUS, or, according to Josephus, Jacimus, high-priest of the Jews, who succeeded to this office in the year 3842; before Christ 158; not regularly, but obtained from Demetrius king of Syria, by very irregular methods. See *1 Macc.* vii. After the death of Judas Maccabæus, the apostates and malecontents beginning to raise their heads, had the superiority every where throughout the country; whereupon Alcimus began to exercise the sacrilegious offices of his high-priesthood, which he had purchased with money; gave orders for demolishing the wall of the temple, which inclosed the court of the priests from that of the people; but had scarce begun the work, before he was struck with a dead palsy, which took away his speech, so that he died without being able to utter a word, or take any care of his house; in the year of the world 3844; before Christ 156.

ALEMA, a city in the country of Gilead, beyond Jordan. *1 Macc.* v. 6.

ALEMETH, son of Jehoadah, of the tribe of Benjamin, *1 Chron.* viii. 36. The name also of a city of refuge in the same tribe, *1 Chron.* vi. 60. and vii. 8. joining to Anathoth.

ALEPH, the name of the first letter of the Hebrew alphabet; whence the alpha of the Greek takes its name. This word signifies *prince, chief, or thousand*. Some psalms and other parts of scripture beginning with aleph, are continued with the other letters, and called acrostics, or abecedaries.

ALEXANDER, surnamed the Great, son and successor of Philip king of Macedonia, described in the prophecies of Daniel,

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Daniel, (vii. 6.) under the image of a leopard, with four wings, to signify his great strength, and the rapidity of his conquests; also typified under the figure of a he-goat, chap. viii. 4. &c. over-running the world with so much swiftness as not to touch the earth; and attacking a ram with horns, overthrowing and trampling him under foot, without any one being able to rescue him out of his hands. By the ram is meant Darius Codomannus, the last of the Persian emperors, and successors of Cyrus. In the statue represented in a dream to Nebuchadnezzar, (ii. 39.) the belly of brass was an emblem of Alexander, the legs of iron, of his successors. He was appointed by God to destroy the Persian empire in the east, and establish the Grecian monarchy in its room; which he effected with surprising rapidity; after having defeated Darius with his immense army at Issus, and taken the city of Tyre, he marched to Judea; when he approached near Jerusalem, the high-priest Jaddus, in his pontifical habit, and the rest of the priests in their proper garments, with the people clothed in white, marched out, by the command of God, in a dream to Jaddus, to meet the conqueror.--- Alexander, when the high-priest drew near, hastened to dismount from his horse, bowed himself before him, and saluted him with a religious veneration; the reason of which, he informed his followers, was a dream which he had at Dium in Macedonia, wherein the same person appeared to him in the same manner, promising him victory in the name of his God. The king offered sacrifices in the temple, and was shewn by Jaddus the prophecies of Daniel, respecting himself. He conferred what immunities the Jews desired upon their country, and left them with great satisfaction. Alexander afterwards pursued his conquests with success, and having entirely routed Darius at Arbella, and subjected all Asia and the Indies, fell into all manner of intemperance, which soon put a period to his life, in the year of the world 3646, and about 330 years before Christ, in the 33d year of his age, and 12th of his reign; he was buried at Alexandria. His empire was divided among the principal officers of his army.

ALEXANDER BALAS, so called from Bala his mother, is generally supposed to be natural son of Antiochus Epiphanes;—he made war against Demetrius, king of Syria, and got possession of his kingdom by the assistance of the Romans, and the Jews, under Jonathan Maccabæus, 1 *Mace.* x. 18; having got full possession of the kingdom of Syria, he married the daughter of Ptolemy, king of Egypt;

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but she was afterwards taken from him, and married to Demetrius, son of the late king, who together meeting Alexander in battle, defeated him. He then fled into Arabia, where Zabdiel king of that country cut off his head, and sent it as a present to Ptolemy; this happened in the year of the world 3859, before Christ 141. Other historians differ from the author of the first book of Maccabæus, and say, he was treacherously slain by his own generals.

ALEXANDER, son of Simon, the Cyrenean, *Mark* xv. 21. which last was compelled to carry our Saviour's cross, as he was leading to mount Calvary, to be crucified.

ALEXANDER LYSIMACHUS, *Alabarch*, chief publican, or chief of the Jews of Alexandria, brother to Philo the Jew; said by some to be the Alexander, who was in company with the priests, when the Apostles were carried before the Senate, *Acts* iv. 6. to give an account of their doctrine and conduct. According to Josephus, this Alexander was the richest Jew of his time; made rich presents to the temple; his son Tiberius Alexander renounced the Jewish religion, and turned Pagan. -- Alaba, it is said, was a tribute paid for the pasture of cattle, the officer who collected it was called Alabarches. Others give a different etymon, and different explanation.

ALEXANDER, a Jew of Ephesus, who addressed the rabble, that made an uproar against St. Paul, *Acts* xix. 33. but whether for or against him, does not appear.

ALEXANDER, an artificer in copper, *1 Tim.* i. 20. excommunicated by St. Paul, as blaspheming the truth.

ALEXANDRIA, a celebrated city of Egypt, *Acts* xviii. 24. and xxvii. 6, built by Alexander the Great, and where he was buried, situate between the Mediterranean sea and the lake Mæris. From its advantageous situation, it soon became one of the most flourishing cities in the east; but from being the capital of Egypt, it is now no more than a small village, remarkable only for the remains of its former greatness. Its happy situation drew thither the commerce of the east and west, which in a little time made it the most flourishing city in the world. *Calmet.*

ALLEGORY, a discourse in which something other is intended than the words, literally taken, import; called a mystical sense. The literal sense or meaning of the words can be but one; which hinders not, but that the things themselves expressed by the words, may exhibit a more august signification; or represent something spiritual, *Gal.* iv. 24. and this is allegory. It is a tropology, when the manners are considered,

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considered, as 1 *Cor.* v. 7. purge out the old leaven; and an anagoge, when the things have a reference to eternal life. The term *Jerusalem* includes all these senses; literally signifying the capital of Judea; allegorically, the church militant; anagogically, the church triumphant; and tropologically, the faithful. *Wytttenbach.*

ALLELUJAH, or *Hallelujah*, a word signifying, *praise ye the Lord*, frequently mentioned in the Psalms; and made use of in the Christian church, as a song of thanksgiving.

ALMAH, properly denotes a virgin, *Isaiab* iv. 14. never seen by man, the literal meaning of that word, from a root, which signifies to conceal; as living in great retirement from the sight and converse of men.

ALMON, a sacerdotal city belonging to the tribe of Benjamin, *Joshua* xxi. 18. Calmet takes it to be the same with Alemeth.

ALMUGIM, or *Almug-tree*, a certain kind of wood mentioned in the first book of Kings (x. 11.) which the vulgate translates *ligna thyina*, or citron-wood, and the septuagint, *wrought wood*. Commentators generally suppose it to be that sort of tree, which produces the gum ammoniac, or gum Arabic; and is the same with Moses's shittim-wood, *Calmet*. Rendered ebony, brazil, coral, or pine, by different Rabbin.

ALOES, or *Aloe*, a precious wood used in the east for perfumes, and the drug prepared from it is useful for embalming bodies; of which the best sort is of a higher price than gold. *John* xix. 39. *Prov.* vii. 17. *Cant.* iv. 14.

ALPHA, first letter of the Greek alphabet. See A.

ALPHEUS, father of James minor, *Matt.* x. iii. *Luke* vi. 15. bishop of Jerusalem. Alpheus was the husband of Mary, who is believed to have been sister to the holy Virgin; whence James is called the brother of our Lord. Many are of opinion, that Cleophas, mentioned by St. Luke (xxiv. 18.) is the same person with Alpheus; this being his Greek name, and that his Hebrew or Syriac, according to the custom of Palestine, where the people had generally two, the one Greek, the other Hebrew.---The name also of St. Matthew's father, of whom nothing in particular is known.

ALTAR, that on which sacrifices were offered to God. There is no mention made of altars till after the flood, when Noah built one and offered burnt offerings on it, without any mention of its matter or form. The altar set up by Jacob at Bethel, was nothing but the stone, which served him

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for a pillow: Gideon sacrificed upon a stone, which stood before his house. The idolatrous practice was to have altars near groves, which the Jews were forbidden to imitate, *Deut.* xvi. 21. The altar for the true God was to be built with earth; and if of stone, the stone to remain rough and unhewn; and the altar was to be without steps, *Exod.* xx. 24. The Jews had three altars in and about their temple, the altar of *burnt-offerings* erected by Solomon before the porch, which was a kind of coffer of shittim-wood, covered with thick plates of brass, with net-work of brass, whereupon a continual fire was kept, twenty cubits long, twenty wide, and ten in height, *2 Chron.* iv. 1. &c. That erected by Zerubbabel was only of rough stones; Josephus says, the altar in his time was such, fifteen cubits high, 40 long, and as many broad. The altar of incense was a small table of shittim-wood, covered with plates of pure gold, with a small border round it, and over it a crown of gold, the officiating priest offered incense morning and evening; on this table he also placed the censer, when he retired out of the sanctuary.

ALTAR, or *table* for the shew-bread, was a table of shittim-wood covered with plates of gold, having a little border round it, adorned with sculpture;—it was placed in the sanctuary; upon this table were set twelve loaves with salt and incense every sabbath-day.

ALTAR at Athens, observed by St. Paul, was inscribed to the unknown God, *Acts* xvii. 2, 3. Pausanias, Philostratus and Lucian, mention several altars at Athens with this inscription.

ALUSH, one of the stages of the Israelites in the wilderness, *Numb.* xxxiii. 13. fixed by Eusebius and Jerom about Petra.

ALVAN, Shobal's eldest son, of the race of Esau, *Gen.* xxxvi. 23. second prince of Edom.

AMAD, a city belonging to the tribe of Asher. *Josh.* xix. 26.

AMALEK, son of Eliphaz, by Timna his concubine, and grandson of Esau, *Gen.* xxxvi. 12. Amalek succeeded Gatam in the government of Edom, was father of the Amalekites, a powerful people, who dwelt in Arabia Petraea; living like the present Arabs, in hamlets, caves or tents. There was eternal enmity between them and the Hebrews, and many battles were fought, wherein the latter were generally conquerors. The ground of this enmity, most probably arose from the remembrance of Jacob's depriving their progenitor both of his birthright and blessing, *Exod.* xvii. 8, &c.

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Ec. Judg. v. 3. 1 Sam. xv. 1. The reason, why God denounced a perpetual war against Amalek is, though knowing that the Israelites were pre-ordained by God to be put in possession of the land of Canaan, by his miraculous appearance in their favour, they notwithstanding came against them with an armed force, in hopes of frustrating the designs of Providence. The Arabians maintain Amalek to have been the son of Ham, and grandson of Noah, different from the descendants of Amalek, grandson of Esau, which opinion Calmet thinks extremely probable.

AMALEK, a mountain of Ephraim, on which stood Pirathon, where Abdon was buried. *Judg. xii. 14, Ec.*

AMAN, a city belonging to the tribe of Judah. *Josh. xv. 26.*

AMANA, a mountain mentioned in Canticles, (iv. 8.) some are of opinion that this is mount Amanus in Cilicia; others, that it is the name of a mountain beyond Jordan, in the half tribe of Manasseh.

AMARIAH, a high-priest in the time of the Judges, eldest son of Maraioth, and father of Ahitub.

AMASA, son of Ithra and Abigail, David's sister, appointed by Absalom general of his army, *2 Sam. xvii. 25.* after that prince's defeat, David pardoned Amasa; but Joab, out of jealousy and hatred to him, treacherously murdered him. *2 Sam. xx.*

AMASAI, son of Elkanah, *1 Chron. vi. 25.* thought to be the Amasai, chief of the captains of the tribes of Benjamin and Judah, that came unto David while in the wilderness, flying from the persecution of Saul.

AMASIS, king of Egypt, of the tribe of Sais, who de-throned Apries, 569 years before Christ. And though his name is not mentioned, he is nevertheless celebrated in scripture. He reigned forty-four years, loved and respected by his subjects, to whom he gave a body of new laws, and is therefore stiled the fifth law-giver. There was one law in particular, by which he obliged all his subjects to give an account of their manner of livelihood every year to a magistrate appointed for that purpose, under pain of death. He was betrayed by Phanes the Halicarnassian, commander of the Greek auxiliaries, into the hands of Cambyfes, but died before this treachery was executed; was succeeded by his son Psammenitus; who, after a reign of six months, was defeated and taken prisoner by Cambyfes, and obliged to end his life with a draught of bull's blood; after which the conqueror caused the body of Amasis to be dug up and burnt.

AMATH.

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AMATH. See HAMATH.

AMAZIAH, eighth king of Judah, son and successor of Joash, in the year of the world 3163, and 839 before Christ. He entered upon his reign at the age of five and twenty, reigned twenty-nine years, and acted wisely at the beginning. But after conquering the Edomites, *2 Kings* xiv. he carried off their gods, and acknowledged them for his own, by adoration and offering incense. He then proclaimed war against Joash, king of Israel, who defeated his army, and took himself prisoner. After this he reigned fifteen years at Jerusalem, but turned not to the Lord, whereupon God, to punish him, permitted a conspiracy to be formed against him, the leaders of which assassinated him, as he fled to Lachish.

AMAZIAH, priest to the golden calves that were set up at Bethel. See *Amos* vii.

AMEN, (*true, faithful*); a title of Christ, *Rev.* iii. 14. made use of to affirm any thing, *1 Cor.* xiv. 16. a sort of affirmation used often by our Saviour, *Ἀμην, Ἀμην, λεγω ὑμιν, Verily, verily, I say unto you.* Used also for expressing a wish, as *amen, so be it, Num.* v. 22. It has been always used both in the Jewish and Christian churches, at the conclusion of prayer.

AMITTAI, father of the prophet Jonah, chap. i. 1.

AMI-ZADAB, son of Benaiah, commanded a troop under his father. *1 Chron.* xxvii. 6.

AMMAH. See UMMAH.

AMMIEL, one of those deputed to view the land of Canaan, of the tribe of Dan, *Numb.* xiii. 12. The name also of the father of Bathsheba, Solomon's mother, *2 Sam.* ix. 4, 5. and of the son of Obededom the Levite. *2 Chron.* xxvi. 5.

AMMIHUD, the name of three different Hebrews mentioned in scripture. One, the son of Ephraim, *Numb.* i. 10. Another of the tribe of Simeon, *Numb.* xxxiv. 20. And a third of the tribe of Naphtali, *ib.* 28.

AMMIHUD, was also the name of Talmi's father, king of Geshur. *2 Sam.* xv. 37.

AMMINADAB, or *Abinadab*, of the tribe of Judah, son of Aram, and father of Naashon and Elisheba, wife of Aaron, the high-priest, *Exod.* vi. 23. the name also of a son of Saul, killed with him in the battle of Gilboa, *1 Sam.* xxxi. 2. The name of an inhabitant of Kirjath-jearim, a Levite, with whom the ark was deposited, after it was brought back from the land of the Philistines, *1 Sam.* vii. Chariots of Amminadab, *Cant.* vi. 12. supposed to be some celebrated charioteer, whose horses were remarkably swift.

AMMON,

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AMMON, or *Hammon*, or *Jupiter Ammon*, a celebrated God of the Egyptians, supposed to be the same with Ham, who peopled Africa, and was the father of Mizraim, the founder of the Egyptians. Ammon had a famous temple in Marmarica, a district of Africa, amidst sandy wastes; yet the spot, where it stood, was delicious; here Ammon was worshipped under the figure of a ram, the Egyptians representing their Gods under the forms of animals.

AMMON, or *No-ammon*. See No.

AMMON, or *Ben-ammi*, son of Lot, begotten by this patriarch upon his youngest daughter; the father of the Ammonites, a people who inhabited the country that lay in the neighbourhood of Judea; who, together with the Moabites, waged many wars with the children of Israel. According to the prediction of Ezekiel, (xxv. 4. 10.) they were carried into captivity by Nebuchadnezzar. It is probable they returned with the leave of Cyrus, since we see them afterwards subject to the same revolutions with the people of Palestine. Origen says, when he was living, they were known only under the general name of Arabians. Thus was the prediction of Ezekiel accomplished, who said that the Ammonites should be destroyed in such a manner, as not to be numbered among the nations.

AMNON, eldest son of David, by Ahinoam his second wife. This prince conceived a criminal affection for his sister Tamar, whom he forceably deflowered, 2 *Sam.* xiii. Absalom, two years after, made a feast, at which Amnon was present, whom the servants of Absalom, according to their master's order, cruelly murdered, when intoxicated with liquor; the resentment for his sister's treatment, Absalom had thus long treasured up in his mind, waiting only for a fit opportunity to give it vent.

AMON, the fourteenth king of Judah; and son of Manasseh; began to reign in the year 3363; before Christ 637, and reigned only two years, acting after the example of his father Manasseh, and doing that which was evil in the sight of the Lord; he was slain by his servants in his own house, and Josiah his son succeeded him. 1 *Kings* xxi.

AMORITES, a people descended from Amor, or Emor, according to our version of the Bible, the fourth son of Canaan. They inhabited the mountains lying to the west of the Dead sea.---They had likewise establishments to the east of the same sea.---The name Amorite is often taken in scripture for the Canaanites in general. The lands of the Amorites on this side the Jordan, were given to the tribe of Judah;

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Judah; and those beyond it, shared between the tribes of Reuben and Gad.

AMOS, the fourth of the minor prophets; in his youth a herdsman at Tekoa, a small town about four leagues south of Jerusalem. He was chosen to the prophetic office in the time of Uzziah, king of Judah, and Jeroboam II. king of Israel.---The time and manner of this prophet's death are not known. St. Jerome observes, that there is nothing great or sublime in his style, being rude in speech, though not in knowledge, *2 Cor. xi. 6*. And farther, that he borrows his comparisons from the profession of a shepherd.

AMOS, son of Nahum, and father of Mattathias, is among the ancestors of our Saviour. *Luke iii. 25*.

AMUZ, father of Isaiah, and (as is generally believed) son of king Joash, and brother of Amaziah.

AMPHIPOOLIS, a city lying between Macedon and Thrace, but subject to the kingdom of Macedon, *Acts xvii. 1*. washed on two sides by the Strymon, which is the reason of its name, *Thucydides*. Now called Crisopoli.

AMPLIAS, whom St. Paul mentions in his epistle to the Romans, (*xvi. 8*.) was one whom he particularly loved. The Greeks say he was ordained bishop of Odesus, in Mœsia, by St. Andrew; was an apostolical person, or at least one of the seventy-two disciples, and had the honour of martyrdom.

AMRAM, of the tribe of Levi, father of Aaron, Miriam, and Moses.

AMRAPHEL, king of Shinar; one of those kings, who confederated with three others to make war against the kings of the Pentapolis, whom they conquered, plundering their cities and taking many captives, among whom was Lot, Abraham's nephew. But Abraham pursued them, retook Lot, and recovered all the spoil; in the year of the world 2092; before Christ 1908.

AMULET, a charm or preservative against witchcraft or diseases. A very ancient piece of superstition, consisting of something adorned with characters, and hung about the neck.

ANAB, a city in the mountains of Judah. *Josh. xi. 21*.

ANAGOGE. See **ALLEGORY**.

ANAH, Son of Zibeon the Hivite, and father of Aholibamah, Esau's wife, *Gen. xxxvi. 24*. While feeding his father's asses in the wilderness, he found the mules. Others say,

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say, the Emim, a sort of giants, whom he came up with, and smote.

ANAHARATH, a city belonging to the tribe of Issachar. *Josh. xix. 19.*

ANAIS. See NANAEA.

ANAK, father of the Anakim, a people famous for their fierceness and amazing stature, *Numb. xiii. ult.* wearing collars, which is the reason of the name.

ANALOGY, in general, denotes a similarity between our manner of perceiving the connection of truths. Some we perceive confusedly, others distinctly; the former from sensation and imagination, the latter from reason.---Among divines there is, *Rom. xii. 6.* the analogy of faith, which is that connection, which obtains between revealed truths; forming thus one continued chain. A new argument this for admitting such revealed truths, as reason cannot comprehend, otherwise the chain must be broken.---There is also the analogy of scripture, which is the comparing one scripture with another, or the parallelism of scripture. Every author is the best interpreter of his own language, and the sacred writers are to be considered as one, because all of them under the direction of one and the same spirit.

ANAMIM, second son of Mizraim, *Gen. x. 13.* who, according to Jonathan, the paraphrast, peopled the district Mareotis in Egypt; or the Pentapolis of Cyrene, according to the Jerusalem paraphrast. Bochart places them in the adjacency of the temple of Ammon and in the Nasamonitis.

ANAMMELECH, an idol of the Sepharvaim, who, in scripture are said to burn their children in honour of it, *2 Kings xvii. 31.* and is thought to denote the moon.

ANANIAS, son of Nebedæus, high-priest of the Jews in the 47th year of the Christian Æra.---It was this high-priest, whom St. Paul hastily reviled, when brought before him, *Acts xxiii. 3.* However the prediction to Ananias, *that God would smite him*, was afterwards accomplished, when he was murdered in the royal palace by a party of mutineers, at the head of which was his son.

ANANIAS, one of the first Christians of Jerusalem, who, together with Sapphira his wife, was suddenly struck dead for lying to the Holy Ghost, *Acts v.* Their sin consisted in reserving to themselves a part of the price of what they had voluntarily purposed to be in common, and were thereby guilty of sacrilege and perjury, called lying to the Holy Ghost.

ANANIAS,

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ANANIAS, a disciple of Jesus Christ dwelling at Damascus, who was directed in a vision to go and find Paul upon his first conversion.---See *Acts ix.*

ANANUS. See **ANNAS**.

ANARCHY, the thing, though not the name, is scriptural; when it is said, that *there was no king in Israel in those days, but that every one did that which was right in his own eyes*, *Judg. xvii. 6*, &c. a genuine description of anarchy; in which all distinction is destroyed, and ochlocracy or mob-rule, the height of misrule, prevails.

ANATHEMA, from *ἀνατίθημι*, *sepono*, signifies something set apart, separated, devoted. It is generally understood to denote the cutting off, or separating any one from the communion of the faithful, from the number of the living; or from the privileges of society; or the devoting any animal, city, or other thing to destruction, and which could not be redeemed afterwards, *Lev. xxvii. 28, 29*. as might be done in the case of things, devoted to the service of God, *ib. ver. 2*. That Moses and St. Paul, should wish, the one to be blotted out of the book of life; the other, to be accursed for his brethren the Israelites, are strong and bold expressions of their love, and can only mean a temporal, not an eternal excision; which last no good man can wish, as being the necessary consequence of sin. Anathema is the same with the Cherem of the Hebrews, a separation from all society, the case of necessity excepted, because otherwise the person might perish.

ANATHOTH, a city of the tribe of Benjamin, levi-tical and refugial, the birth-place of Jeremiah; about three miles from Jerusalem, according to Eusebius, or twenty furlongs according to Josephus.

ANCHOR; figuratively, hope is called an anchor, *Heb. vi. 19*. because it gives stability to the soul, and enables it to weather out every storm of temptation and affliction.

ANDREW, an apostle of Jesus Christ, a native of Bethsaida, a fisherman of that town, and brother of Simon Peter, *John i. 37*.---After our Saviour's ascension, the apostles having determined by lot, what parts of the world they should severally take, according to tradition; Scythia and the neighbouring countries fell to St. Andrew, who, according to Eusebius, after he had planted the gospel in several places, came to Patræ in Achaia, where, endeavouring to convert the proconsul Ægeas, he was, by that governor's orders, scourged and then crucified.

ANER,

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ANER, a city of the tribe of Manasseh, levitical, 1 *Chron.* vi. 70.

ANER, and *Eshcol*, two Canaanites, who joined Abraham with their forces, in pursuit of the kings who pillaged Sodom and carried off Lot. *Gen.* xiv. 13.

ANGEL, ἀγγελος a messenger from ἀγγελλειν, to carry a message, or execute an order. A spirit employed by God in human affairs. Angel is sometimes used in a bad sense, as *angels of darkness*, who are the ministers of God's wrath and vengeance. By *angels of the Lord*, are meant often in scripture, men of God, or Prophets, because messengers to men. *Judges* xxi.

ANGER, a propensity to cause evil to another, upon an apprehension of an injury done; or, according to Mr. Locke, an uneasiness upon receipt of any injury.---The scripture often attributes anger to God, not that he is liable to these irregular emotions, which produce, or are produced by, this passion, but, as Calmet observes, because he punishes the wicked with the severity of a provoked father or master, the effect of anger among men.

ANIM, a city of the tribe of Judah. *Josh.* xv. 50.

ANIMAL, is a compound of soul and organic body in the closest union imaginable, with their several operations carried on, during the union, in perfect harmony. The most natural division of animals seems to be into quadrupeds, at the head of which Linnæus places man; into birds, fishes, amphibious animals, insects and animalcula.--By the Hebrews animals are distinguished into pure, or those that may be eaten, and offered in sacrifice; such as, 1. The cow, the bull, and the calf. 2. The goat and the kid. 3. The ewe, the ram, and the lamb; and all of them without blemish or mutilation, which last, according to Calmet, was a practice neither used nor permitted among the Jews, *Levit.* xxii. or into impure, as not to be used either for food or sacrifice. Besides these animals, used in sacrifice, many others might be eaten, both wild and tame; namely, all that divided the hoof and chewed the cud.---Fish with fins and scales were declared clean, *Lev.* xi. 10. This distinction of clean and unclean animals, obtained before the flood, *Gen.* vii. 2.---Many will have the prohibition of eating certain animals, and declaring them to be unclean, to be on account of some hurtful qualities in them, pernicious to health: or that by this outward and figurative purity, the Jews might be excited to a more real and perfect purity in heart, *Levit.* xx. 24, 25, 26.

ANIMAL

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ANIMAL FOOD. See CREOPHAGY.

ANNA, wife of Tobit, chap. i. 9. of the tribe of Naph-tali, carried to Niniveh by Salmaneser.

ANNA, daughter of Phanuel, a prophetess, and widow, of the tribe of Asher.---A pious woman, and constantly attending the morning and evening service at the temple; was fourscore years old, when the holy virgin came to present Jesus in the temple, and entering accidentally, while old Si-meon was pronouncing the hymn of thanksgiving, which we read in the gospel, Anna likewise began to praise God, and speak of the Messiah to all those who waited for the redemption of Israel. *Luke ii. 36, &c.*

ANNAS, or *Ananus*, according to Josephus, son of Seth, and high-priest of the Jews; was father-in-law to Caiaphas, *John xvii. 13.* and before him Jesus Christ was directly brought, after he had been taken into custody at the mount of Olives.

ANOINT, to pour oil upon, *Gen. xxxi. 13.* This ceremony was generally used in consecrating or setting apart to the office of king, priest or prophet, to denote the gifts and graces of the spirit, *Exod. xxviii. 41.* and particularly one person, who was to be king, priest and prophet of the church, namely Jesus Christ; hence his name Messiah.

ANOINTING OIL, prepared by Moses for the consecration of persons and things, appointed to the service of God, was not to be in common use, nor imitated under pain of excision, but to be laid up in the most holy place. *Exod. xxx. 22--33.*

ANT, an insect, celebrated for its industry and œconomy, *Prov. vi. 6.* and *xxx. 24, 25.* generally of a brown cast, and small size with us; during summer they lay up store against winter, dry what is moist, and bite off the bud of seeds, to prevent their shooting. In warm climates, where there is no winter, they are relieved of this trouble. Ants have a mortal hatred to spiders and other vermin, of which they soon rid and clear houses.

ANTICHRIST, (adversary to Christ) the man of sin, who is to precede the second coming of our Saviour, and who is represented in scripture, and the fathers, as the epitome of every thing that is impious, cruel, and abominable. See St. Paul's 2d epist. to the *Thess.* ii. 9, &c.---Various are the opinions concerning *this man of sin*, many referring it to Mahomet, others to Caius Caligula, others to Simon Magus, others, and far the greatest part, to the Pope; and Dr. Whitby, to

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to the destruction of the Jews. There are many Antichrists, 1 *John* ii. 18. But most probably it refers to some one more eminent, about to appear in the world.

ANTILIBANUS. See **LIBANUS**.

ANTILOGY, *αντιλογία*, a contradiction between propositions in an author, and is either real or apparent only. The word of God, dictated by his infallible spirit, can never really contradict itself: any contradiction therefore in it, must be only apparent: our little knowledge of things divine and supernatural; our ignorance of language, history and customs; the loss of ancient monuments, the condescension of God in adapting his expressions to our conceptions, when speaking of his own perfections and operations, all contribute to cause obscurity and seeming contradictions.

ANTIOCH, capital of Syria, called Epidaphnes, on the Orontes, and built by Seleucus Nicanor, who called it Antioch in memory of his father Antiochus; before Christ 301. It lay on both sides the Orontes, was once a beautiful, flourishing, and illustrious city, though at present scarce any thing remains but a heap of ruins. Here the disciples of Christ came first to be called Christians. *Acts* xi. 26.

ANTIOCH, of *Pisidia*, mentioned *Acts* xiii. 14; situate to the north of that province, a Roman colony, sur-named *Cæsarea*.

ANTIOCHIS, concubine of Antiochus Epiphanes, who gave her the revenues of Tarsus and Mallos; which the inhabitants resenting as an affront, took up arms against Antiochus. *Macc.* iv. 30.

ANTIOCHUS, a common name of the kings of Syria, after the time of Alexander the Great. The actions of many of whom are foretold by the prophets, and related in the books of the Maccabees.

1. **ANTIOCHUS SOTER**, or Saviour, son of Seleucus Nicanor, began to reign in the year of the world 3724; before Christ 276; and conferred many immunities upon the Jews of Asia.

2. **ANTIOCHUS THEOS**, or the God, (son and successor of Antiochus Soter) whose marriage with the daughter of Ptolemy Philadelphus, king of Egypt, is foretold by Daniel, (xi. 6.) He began to reign in the year of the world 3743; before Christ 257.

3. **ANTIOCHUS the Great**, (son of Seleucus Callinicus) to whom the Jews submitted; in consequence of which obedience, he permitted them, throughout all his dominions, to live according to their own laws. He began his reign in the year 3781; before Christ 219.

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4. **ANTIO-**

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4. **ANTIOCHUS EPIPHANES**, or the Illustrious, (son of Antiochus the Great) one of the most bloody persecutors the Jewish nation ever had. His design was entirely to extirpate Judaism. He is prophesied of Dan. xi. He ordered the statue of Jupiter Olympius to be placed upon the altar of the temple, and a sow to be offered in sacrifice. The Maccabees then first appeared, and bravely resisted the generals of this wicked prince. Antiochus, moved with indignation, was hastening into Judea to make (as he said) Jerusalem a grave for all the Jews: but the divine vengeance soon overtook him, for he fell from his chariot, bruised his limbs, and died in the most excruciating torture, in the year of the world 3840, before Christ 160. Upon his death-bed he wrote a submissive letter to the Jews, promising to turn Jew if he recovered, and recommended his son Antiochus to their protection.

5. **ANTIOCHUS EUPATOR**, (son of Epiphanes) began to reign in the year 3840; before Christ 160; and reigned only two years.

6. **ANTIOCHUS THEOS**, (son of Alexander Balas) who was treacherously put to death by Tryphon his minister, in the year 3861, before Christ 139.

7. **ANTIOCHUS**, surnamed Pius, or Soter, or Sidetes, *i. e.* fisher or hunter, (son of Demetrius Soter, and brother to Demetrius Nicanor) reigned about ten years, from 3864 to 3873, when he was put to death by the Parthians; before Christ 127.

ANTIPAS, the faithful martyr, mentioned Rev. ii. 13. is said to have been one of our Saviour's first disciples, and to have suffered martyrdom at Pergamos, of which he was bishop.

ANTIPAS-HEROD, or *Herod-Antipas*, son of Herod the Great, by one of his wives called Cleopatra, a native of Jerusalem.---Antipas was appointed by Herod in his will tetrarch of Galilee and Petræa, which tetrarchy was confirmed to him by Augustus.---He married the daughter of Aretas, king of Arabia, whom he divorced in the year 35, in order to give place to Herodias, wife to his brother Philip, who was then living. John the Baptist exclaiming greatly against this incest, was taken into custody by order of Antipas, and imprisoned in the castle of Macchærus; afterwards beheaded by desire of Salome, Herodias's daughter, who pleased Antipas by dancing on a public festival, a condescension very unusual in those days, especially in persons of so high dignity. See *Matt.* xiv. 6.---Dr. Whitby observes

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serves that providence remarkably interested itself in revenge of this murder on all concerned. Herod's army was defeated in a war which Aretas waged against him, for the indignity shewn to his daughter, which was thought a judgment upon him for the death of John. Both he and Herodias, whose ambition caused his ruin, were afterwards driven from their kingdom, and died in banishment at Lyons in Gaul.---Nicephorus tells us, that Salome, the young lady who made the cruel request, fell into the ice, as she was walking over it, which, closing suddenly, cut off her head.

ANTIPATER, son of Jason, was sent by Judas Maccabæus, upon a deputation to the Lacedæmonians, to renew the alliance with them. 1 *Macc.* xiv.

ANTIPATER, the Idumean, was for the antiquity of his family, and for his riches, the principal person of Idumea: He espoused the party of Hircanus, king and high-priest of the Jews, against his brother Aristobulus, and re-established him on the throne. He married an Arabian lady of quality, named Cypris, by whom he had Herod the Great and Salome.

ANTIPATRIS, (*Acts* xxiii. 31.) a town of Palestine, anciently called Caphar-Saba, but named Antipatris by Herod the Great, in honour of his father Antipater.---It was situate, according to Josephus, about seventeen miles from Joppa.

ANTONIA, a tower or fortress of Jerusalem, towards the north-west angle of the temple, built by Herod the Great, in honour of his friend M. Antony. It stood upon an eminence, cut steep on all sides, with a wall 300 cubits high; it could accommodate a Roman legion. *Josephus.*

APELLES, one whom St. Paul speaks of (*xvi.* 10.) in his epistle to the Romans, as "approved in Christ." The Greeks believe he was one of the seventy-two disciples, and bishop of Heraclea.

APHARSACHITES, or *Apharsathchites*, people sent by the kings of Assyria, to inhabit the country of Samaria, in the room of those Israelites, who had been removed beyond the Euphrates. *Ezra* v. 6. They greatly opposed the rebuilding of Jerusalem, *ib.* iv. 9.

APHEK, the name of several cities mentioned in scripture. As, 1. Aphek in the tribe of Judah, where the Philistines encamped, when the ark was taken in battle, 1 *Sam.* iv. thought to be the Aphekah of Joshua (*xv.* 53.) 2. Aphek in the valley of Jezreel, where Saul fell, 1 *Sam.* xxix. 3. Aphek in the tribe of Asher, near Sidon, *Josh.* xix. 30. and xiii. 4.

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And, 4. Aphek of Syria, the principal city of Benhadad's kingdom, where the Syrians were worsted, and whither retiring with precipitation, 27,000 of them were crushed to death by the fall of the walls, 1 *Kings* xx. 26. It lay between Heliopolis and Biblos.

APHES-DAMMIM. See PHES-DOMMIM.

APHRAH, (house of) *Mic.* i. 10. a place in or near Jerusalem.

APHSES, head of the eighteenth sacerdotal family, out of the twenty-four which David chose for the service of the temple. 1 *Chron.* xxiv. 15.

APIS, an Egyptian God, either a bull or an ox, held in extraordinary honour, and installed at Memphis in great pomp. *Herodotus.* The golden calf, which Aaron made; and the calves set up by Jeroboam, are supposed to be in imitation of the Egyptian Apis.

APOCALYPSIS, a word that in general signifies revelation, in particular applied to the revelations St. John had in the island of Patmos.---This is a canonical book of the New Testament, written, according to Irenæus, about the year of Christ 96, in the island of Patmos, whither St. John had been banished by the emperor Domitian; but Sir Isaac Newton fixes the time of writing this book earlier, viz. in the time of Nero, from the title of the Syriac version. The book of the Revelations was not at all times received as canonical. There were many churches of Greece, as St. Jerom informs us, which did not receive it; neither is it in the catalogue of the canonical books prepared by the council of Laodicea, nor in that of St. Cyril of Jerusalem; but Justin, Irenæus, Origen, Cyprian, Clemens of Alexandria, Tertullian, and all the writers of the fourth, fifth, and following centuries, quote the Revelations as a book then allowed to be canonical. It is the property of this prophecy, says Sir Isaac Newton, not to be understood before the last age of the world, which makes for its credit; though interpreters, by their rashness, have brought it into much discredit and contempt. The Apocalypse consists of twenty-two chapters: The three first are an address to the bishops of the seven churches of Asia Minor: The following fifteen contain the persecutions of the church by the Jews, heretics and Roman emperors; particularly Diocletian, Maximian, Severus, Maxentius, Maximinus, Licinius, and Julian the apostate. Next follows the vengeance of God on persecutors, on the Roman empire and city of Rome, described under the name of Babylon, the great whore, seated on seven hills. The four last chapters

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chapters describe the triumph of the church over her enemies, the marriage of the lamb, and the happiness of the church-triumphant.---Sir Isaac Newton observes, that the Apocalypse is written in the same style with the book of Daniel, having the same relation in all its parts to the prophecies of Daniel, as these parts have to each other; so that all of them together make but one consistent prophecy, pointing out the various revolutions, about to happen both in church and state; and at length the final destruction of the Roman empire.---The book divides itself into seven visions or scenes, with their by-visions, without affording any point of view; such as the necessary historical circumstances of persons, places and times, which the symbolical nature of this book did not admit, and therefore its interpretation must be uncertain. *Crusius.*

APOCRYPHAL, from *ᾠποκρυπτειν*, which signifies to *hide* or *conceal*; an epithet given to such books as are not admitted into the canon of the scripture, being either not acknowledged as divine, or being rejected as heretical and spurious.--These books were unknown to the Jewish church, and the writers of the first centuries.---The reason of the name apocryphal, does not appear, a very different one being assigned by different authors. We generally call apocryphal what is of uncertain authority. They are destitute of the characters of divinely inspired books, and are divided into moral and historical; under semblance of virtue, we find vice and superstitious practices recommended; and most of the historical books to be rather romances than real histories.

APOLLONIA, a city of Chalcidice in Macedonia, *Acts* xvii. 1. called at this day *Erisso*.

APOLLONIUS, an-officer belonging to Antiochus Epiphanes.---Antiochus having resolved to draw large sums from Judea, sent Apollonius to execute this design at the head of two and twenty-thousand men. He fell upon the people on the sabbath-day, put great numbers of them to the sword, burnt and pillaged the city, and carried off ten thousand captives. 1 *Macc.* i.--He again returned into Judea, but was defeated by Judas Maccabæus, and himself killed. 1 *Macc.* iii.

APOLLONIUS DAUS, governor of Cœle Syria, having abandoned the party of Alexander Balas, and gone over to Demetrius, he put himself at the head of a powerful army in order to compel the Jews to declare for Demetrius; which army Jonathan defeated and entirely routed, those who

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escaped threw themselves into the temple of Dagon near Azotus: whither Jonathan pursued them, and burnt them together with the temple. 1 *Macc.* x.

APOLLOPHANES, killed in the fortress of Gazara by twenty of Judas Maccabæus's soldiers. 2 *Macc.* x. 37.

APOLLOS, a Jew of Alexandria, who came to Ephesus, during the absence of St. Paul, who was gone to Jerusalem, *Acts* xviii. 24. He was an eloquent man and mighty in the scriptures, and being more fully instructed in the Christian faith, went into Achaia; and arriving at Corinth, was very useful in convincing the Jews out of the scriptures, that Jesus was the Christ.--It is said that Apollos afterwards became bishop of the city of Corinth.

APOLLYON, the Greek name of the angel of the bottomless pit, signifying *destroyer*. Rev. ix. 11. The same with *Abaddon*.

APOSTATE, is one who renounces a true, to embrace a false religion: As the Emperor Julian, surnamed the Apostate, who exchanged Christianity for heathenism.

APOSTLE, in the Christian sense of the word, denotes one commissioned by Jesus Christ himself to preach his gospel, and propagate his religion in the world; a word derived from the Greek verb *ἀποστέλλειν*, to send on a message.---- Our Lord selected twelve out of the number of his disciples, to be invested with the apostleship, most probably in allusion to the twelve patriarchs. See *Matt.* xix. 28. Their first commission was confined to the Jews. Their second extended to all nations indiscriminately: And then the apostles had a power to work miracles, perfectly necessary at first for the establishment of christianity in the world.

APOSTLES CREED, a formula or summary of the Christian faith, so called, not because drawn up by the apostles themselves, but because containing doctrines agreeable to their tenets. Who the author was, is not so certain: though its antiquity appears from its standing entire, as we have it at this day, in the works of St. Ambrose, and Rufinus.

APOSTOLICAL CANONS, rules or laws made for the government of the Christian church, supposed by some to have been drawn up by the apostles: others, as Dr. Beveridge, that though not written by the apostles, yet they are very ancient, and properly a collection of the canons of several churches before that of Nice. Daillé takes them to be later, and not collected till about the end of the fifth century. To prove, that they are not a work of the apostles,

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tles, Du Pin observes, that they contain many things, that could never have been appointed by the apostles; as the jurisdiction of metropolitans, an order not established in their time; the canon against the montanists and novatians, and many other questions, which happened long after the apostles.

APRIES, king of Egypt, the Pharoah Ophra of scripture, *Jerem.* xliv. 30. son of Psammis, and grandson of Necho, who made war on Josiah, king of Judah. Jeremiah, *ib.* threatened Apries with being put into the hands of his enemies, as he had put Zedekiah king of Judah into those of Nebuchadnezer, from whom he was encouraged to revolt by promise of assistance, in which he failed, abandoning Zedekiah to the fate and dangers of a war, in which he had involved him. Ezekiel (xxix.) reproaches Apries with this his baseness, and prophesies, that Egypt should be reduced to a desert by the sword, which should destroy man and beast. This was afterwards executed, first in the person of Apries, who was deprived of his kingdom by Amasis, one of his officers, and then by the conquest of Egypt by the Persians.

AQUILA, a native of Pontus in Asia-Minor, converted by St. Paul, together with his wife Priscilla, to the Christian religion. St. Paul salutes him in his epistle to the Romans, (xvi. 4.) with great kindness, and also in his second epistle to Timothy, (iv. 15.) for they were then at Ephesus.

AQUILA. See **SYMMACHUS**.

AR, or *Ariel* of *Moab*, or *Rabbath Moab*, *Numb.* xxi. 28. *Isa.* xxix. 1. *Deut.* iii. 11. the capital of the Moabites, situated on the river Arnon, which divided it into two parts; said by St. Jerome to have been destroyed by an earthquake.

ARAB, a city of the tribe of Judah. *Josh.* xv. 52.

ARABAH, a city belonging to the tribe of Benjamin, *Josh.* xviii. 28.

ARABIA, a country of very great extent in Asia, distinguished into three grand divisions, *Arabia-Deserta*, *Arabia-Petræa*, and *Arabia-Felix*.

ARABIA DESERTA, situate between the Euphrates on the east and north, the mountains of Gilead on the west, and Arabia-Felix on the south. It comprised the Itureans, the east part of Edom, the Nabatheans, the inhabitants of Kedar, &c. who wandered from place to place, to find pasture and water for their cattle, without either cities, houses or fixed habitations.

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ARABIA-FELIX, situate to the south of the deserta, separated from it by a chain of mountains; bounded on the east by the Persian gulph, on the south by the ocean, and on the west by the Red sea, or Arabian gulph. This country abounded in gold and silver, and, in particular, in odoriferous spices. The people generally lived under tents in the field. This, with Arabia-Petræa was possessed by the descendants of Ismael.

ARABIA-PETRÆA, lies immediately south of Palestine, and contained the southern Edomites, the Amalekites, the Cushim, called Ethiopians by interpreters, the Mahonim, &c. Here stood Mount Sinai, where the law was given to Moses. The first people of Arabia were the descendants of Joktan (son of Eber, and brother of Peleg) who came and inhabited this peninsula of Asia, which may have taken its name from Jarab son of Joktan, or from a wide plain, called Arabor, in the province of Tahamat. The second Arabians, who succeeded these, are the descendants of Ismael, who settled among the pure Arabians, and were the ancestors of the mixed Arabians, or Mota-Arabs, or Mosta-Arabs, or Ismaelites. Besides these, the sons of Abraham and Keturah, of Lot and Esau, and some of Nahor's descendants, inhabited that country.

ARABOTH. See **ARUBOTH**.

ARAD, a city lying to the south of Judah, and the land of Canaan, in Arabia-Petræa. The king of Arad opposed the passage of the Israelites to Canaan, *Numb.* xxi. 1. who afterwards destroyed his country, and its cities, *ib.* 3. Arad was rebuilt, and is placed by Eusebius in the neighbourhood of Kades, at the distance of twenty miles from Hebron.

ARAM, the fifth son of Shem, *Gen.* x. 22. who was the father of the Syrians, who from him were called *Arameans*, or *Aramites*.

ARARAT, a famous mountain in Armenia, on which Noah's ark is said to have rested after the deluge. *Gen.* viii. 4. Tavernier says, that there are many monasteries upon mount Ararat; that the Armenians call it Meresouffar, because the ark stopped there,---Tournesfort says, that the top of mount Ararat is inaccessible, both from its great height, and the snow it is covered with; lies twelve miles east of Erivan in a vast plain, having no other mountain near it, and so high, as to be seen at the distance of ten days journey.

ARAUNAH,

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ARAUNAH, or *Ornan*, a Jebusite, whose *threshing floor* was situated on mount Sion, where the temple of Jerusalem was afterwards built. See 2 *Sam.* xxiv.

ARBA. See **HEBRON**.

ARBACES, was governor of Media, under Sardanapalus, king of Assyria, whom he, together with Belesis, governor of Babylon, besieged in Nineveh, where he perished in the flames of his own palace, after a life of effeminacy, which brought on him the contempt of his governors.

ARCHAD. See **ACCAD**.

ARCHELAUS, son of Herod the Great by his fifth wife Malthace, was declared, by Herod's will, successor of his kingdom, upon condition that Augustus approved of it. Augustus, however, gave him the title, not of king, but of Ethnarch, with only one half of the territories which his father Herod had enjoyed. Archelaus governed the kingdom of Judea, with much violence and injustice, for which he was accused before Augustus, who banished him to Vienne in Gaul, where he continued in exile to the end of his life; the year whereof is not exactly known.

ARCHI, a city belonging to the tribe of the trans-jordan Manasseh. *Josh.* xvi. 2.

ARCHIPPUS, one whom St. Paul speaks of in his epistle to the Colossians, (iv. 17.) Some writers say, he was bishop, others that he was priest only, or deacon of the church of Colosse.

ARCHISYNAGOGUS, chief of the synagogue. He presided in religious assemblies, invited those to speak, who were thought capable; could excommunicate, or expel out of the synagogue, such as deserved that punishment. In number more or fewer, as the synagogue was greater or less. *Basnage*.

AREBBA. See **RABBAH**.

ARCTURUS, a name given to a star of the first magnitude in the northern hemisphere towards the pole, *Job* ix. 9. according to some a star behind the great bear's tail.

AREOPAGUS, (Mars-hill) a sovereign tribunal at Athens, famous for the justice and impartiality of its decisions, to which the Gods themselves are said to have submitted their differences. St Paul, *Acts* xvii. 19. having preached at Athens against the plurality of gods, which the Athenians adored without knowing them, was carried before the Areopagites, as the introducer of a new religion. He spoke upon this occasion with so much wisdom, that he converted

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converted Dionysius, one of his judges, and was dismissed without any further trouble. The number of judges was different at different times, at first consisting of only nine, who all had executed the office of archon with honour, given an account of their administration before the logistae, or public auditors, after a rigorous examination. Their salary was equal, and paid out of the public treasury, for every cause they had three oboli, the third part of a drachm, or of eight-pence three farthings; continued judges for life; sat in judgment in the open air, and in the night time, to prevent their attention being diverted by any external objects: all the pleadings were to be performed in the plainest and simplest language possible, stripped of all ornament, apt to work upon the passions. They at first took cognizance of criminal causes only, but in course of time their jurisdiction became more extensive. The tribunal, according to Spon, was cut in the middle of a rock, with seats on each side of it, where the Areopagites sat exposed to the open air. When this court was instituted is uncertain, Demosthenes himself being at a loss on that head.

AREOPOLIS, See AR.

ARETAS, a king of Arabia, whose daughter Herod-Antipas married, and afterwards divorced, upon the account of which indignity, Aretas declared war against Herod, the event of which was generally unfortunate to the latter. See ANTIPAS.

AREUS. See DARIUS.

ARGOB, capital city of the region of Argob, which was situate beyond the Jordan, in the half tribe of Manasseh, in Bashan, the most fruitful country on the other side the Jordan. The city stood fifteen miles west of Gerasa. *Eusebius*.

ARGOB, is also a place in Samaria near the royal palace, *2 Kings xv. 25*.

ARIDAI, the ninth son of Haman, who was hanged on a gibbet with his brethren. *Esth. ix.*

ARIDATHA, the sixth son of Haman. *Esth. ix.*

ARIEL, capital of Moab. See AR.

ARIEL, is also taken for the altar of burnt offerings, or for the city of Jerusalem, *Isa. xxix. Ezek. xl.* It literally signifies Lion of God.

ARIMATHEA, the city of Joseph the counsellor. *Luke xxiii. 50.* placed by Jerome between Lydda and Joppa.

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ARIOCH, king of Ellasar, one of those kings in league with Chedorlaomer against the kings of Sodom and Gomorrah. *Gen.* xiv. 1.

ARIOCH, general of king Nebuchadnezzar's troops. *Dan.* ii.

ARISAI, the seventh son of Haman. *Esth.* ix.

ARISTARCHUS, spoken of by St. Paul in his epistles to the Colossians, (iv. 10.) and Philemon, (v. 24.) and often mentioned in the Acts of the Apostles, was a Macedonian, a native of Thessalonica; accompanied St. Paul to Ephesus, and was a faithful fellow labourer with him in the gospel ever after. He was beheaded with St. Paul at Rome in the time of Nero, continuing to the last constantly attached to that apostle, according to the Greeks.

ARISTOBULUS, of whom St. Paul makes mention in his epistle to the Romans, (xvi. 11.) was, according to the modern Greeks, brother to St. Barnabas.

ARISTOBULUS, son of Herod the Great and of Mariamne. He had three sons and two daughters, viz. 1. Herod, king of Chalcis. 2. Agrippa, king of the Jews, surnamed the Great; and 3. Aristobulus, who married Jotape, daughter of the king of Emesa. The daughters were, 1. Herodias, who married Herod, otherwise called Philip, her uncle, and then Antipas. 2. Mariamne, who married Antipater, her uncle by the father. Aristobulus, the father, was put to death by his own father Herod.

ARK, or *Noah's Ark*, a floating vessel built by Noah for the preservation of his family, and the several species of animals during the deluge. See *Gen.* vi. 14. From the use and design of the ark, its form and figure was probably that of a house, rather than that of an ark or coffer; and we even read of several stories in it. It is generally allowed to have been 120 years a building. The wood, of which it was built, is called Gopher wood, variously translated, cedar, pine, box, &c. Mr. Fuller observes, that it is the *κυπαρισσος* of the Greeks, or cypress tree, which is confirmed by Bochart; for taking away the Greek termination, it differs little from cupar or gopher; a wood abounding in Chaldea, where probably the ark was built. The dimensions of the ark, according to Moses, are 300 cubits in length, 50 in breadth, and 30 in height; which some think too scanty for the number of things it was to contain: But Buteo and Kircher have proved geometrically, that taking the common cubit of a foot and a half, the ark was sufficiently capacious for its contents: Snellius computes the ark to have been above half an acre in area, and Dr. Arbuthnot computes it to have

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have been 81062 tuns.---Besides the eight persons of Noah's family, it contained one pair of every species of unclean animals, and seven pair of every species of clean, with their provision for a whole year. The number of the species of animals will be found much less than is generally imagined, not amounting to an hundred species of quadrupeds, nor to 200 of birds; out of all which we in this case except such animals as can live in water. Zoologists usually reckon but 170 species in all.---The ark appears to have been divided into three stories, each ten cubits, or fifteen feet high: The lowest story is with probability allotted to the beasts, the middle to the food, and the upper to the birds, together with Noah and his family; and each story subdivided into different apartments, stalls, &c. Josephus, Philo, and other commentators add a kind of fourth story under all the rest; being, as it were, the hold of the vessel, to contain the ballast, and receive the filth and faeces of so many animals; but Calmet thinks it was only what we call the keel of ships, and served for a conservatory of fresh water. Buteo computes, that the space taken up by the animals could not be equal to 500 horses, and even reduces the whole to the dimensions of 56 pair of oxen: Lamy enlarges it to 64 pair of oxen, or 128 oxen; so that supposing one ox equal to two horses, if the ark had room for 256 horses, there must have been room for all the animals, allowing nine feet square to a horse.---The second story containing 150,000 solid cubits, if divided between 256 oxen, will afford each more hay than he can well eat in a year. Bishop Wilkins computes all the carnivorous animals, equivalent, as to bulk both of body and food, to 27 wolves, and all the rest to 280 beeves. And for the former allows 1825 sheep, and for the latter, 109,500 cubits of hay; all which will be easily contained in the two first stories, and a deal of room to spare besides.---The third story was doubtless sufficient for the fowls, with Noah and his family.---Upon the whole, the bishop remarks, that of the two, it appears much more difficult to assign a number and bulk of necessary things to answer the capacity of the ark, than to find sufficient room for the several species of animals; adding, that the expertest mathematician could not assign the proportion of a vessel, better accommodated to the purpose, than is here done.

ARK of the Covenant, a small chest or coffer, 3 feet 9 inches in length, 2 feet 3 inches in height, and 2 feet 3 in breadth, in which were contained the golden pot that had manna in it, Aaron's rod, and the tables of the covenant, *Numb. xvii. 10.*
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Heb. ix. 4. In order to reconcile *1 Kings* viii. 9. and *2 Chron.* v. 10. with *Heb.* ix. 4. some take St. Paul's words to denote the time of the ark's migration from place to place; and the other two texts, that of its first settlement. It was made of Shittim wood, overlaid within and without with pure gold; adorned with a border on its upper part; and in the four corners of the two sides lengthwise furnished with four rings of gold, into which were put staves of Shittim wood, overlaid with gold, and not to be taken out, *Exod.* xxv. 10. &c. To the border of the ark was exactly fitted and let into it the lid or mercy-seat, made of solid gold, in length $2\frac{1}{2}$ cubits, and $1\frac{1}{2}$ in breadth. Upon this lid were raised two cherubims, one at each end, of pure gold, with their faces towards each other, and inclined to the mercy-seat, with expanded wings, which embracing the whole compass of the mercy-seat, met on each side in the middle. Their figure is uncertain according to Josephus, who calls them winged animals, resembling no animals that were ever seen by men. Here the Shechinah or symbol of the divine presence, in the appearance of a cloud, rested, both in the tabernacle and temple, *Levit.* xvi. ii. And hence the divine oracles were audibly given, as often as God was consulted, on behalf of his people. Hence it is, that God is said to dwell between the cherubim, the mercy-seat being his footstool.

ARM, denotes figuratively power or strength. *Deut.* v. 15. *1 Sam.* ii. 31.

ARMAGEDDON, a place spoken of in the Revelations, (xvi. 16.) which literally signifies the mountain of Magiddon or Megiddo, a city situate at the foot of mount Carmel.

ARMENIA, (taking name from Aram) a province of Asia, consisting of the modern Turcomania, and part of Persia, having Georgia on the north, Curdistan, the ancient Assyria, on the south, and Natolia on the west. This province includes the sources of the Tigris and Euphrates, the Araxes and Phasis; and here the province of Eden, where Paradise was situate, is supposed to lie.

ARMON, or *Armoni*, son of Saul and Rizpah. He, with his brethren, was slain by the Gibeonites. *2 Sam.* xxi. 8.

ARMS, or armour of the Hebrews, offensive and defensive, were the same with those of other people; made indifferently of brass or iron. They were expert archers and slingers; particularly the Benjamites, as to sling a stone at an hairs breadth.

ARMY, God often assumes the name of the God of hosts or armies, because captain of the armies of Israel.

ARNON,

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ARNON, a river or brook, that has its rise in the mountains of Gilead, or the Moabites, and discharges itself into the Dead sea.

AROER, a city in the tribe of Gad, *Deut. ii. 36.* seated on the north side of the Arnon; Eusebius says on a mountain.

ARPAD, is thought to have been a city of Syria, being always placed with Hamath; which is known to be the same with Emesa.

ARPHAXAD, son of Shem, and father of Selah, *Gen. xi. 12.* born a year after the deluge.

ARROW, a missive weapon of offence, slender, pointed and barbed, to be shot with a bow. The Israelites seem to have learned its use first from the Philistines, among whom we find no mention of it, before that battle, in which Saul fell, *1 Sam. 31.* Some think that when David came to the throne, he taught the use of the bow, *2 Sam. i.* and took some of the Philistine archers, named Cerethites, to be his body guard. Divination by arrows was a method of pre-faging events used by the ancients, *Ezek. xxi.* by writing the names of kings, towns, or countries on arrows, which were put into a quiver, then shaken, and the arrow drawn with a name upon it, declared the will of the Gods.

ARSACES, otherwise *Mithridates*, a king of the Parthians, spoken of in the first book of Maccabees. *xiv. 2.*

ARSENAL, a repository of things necessary for war; a magazine. There were no arsenals in Israel, till the days of David and Solomon.

ARTAXERXES, (*Longimanus*) son of Xerxes, and grandson of Darius Hytaspis; reigned king of Persia from the year of the world 3531 to 3579; permitted Ezra (*vii. 8.*) to return into Judea, with all those that were inclined to follow him, in the year of the world 3537; before Christ 463. Afterwards Nehemiah (*i. 11.*) also obtained leave to return and rebuild the walls and gates of Jerusalem, in the twentieth year of the reign of this prince.---Ezra gives this name to the Magus (*iv. 17.*) who usurped the empire of the Persians, after the death of Cambyfes, pretending to be Smerdis, son of Cyrus, whom Cambyfes had put to death.

ARTEMAS, St. Paul's disciple, sent by that apostle into Crete in the room of Titus (*iii. 12.*) Nothing is known particularly of the life or death of this holy person.

ARTICLES of faith of the ancient Jews were in substance the same with those of the Christian religion, from which the modern Jews have greatly swerved. Not only
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does the New Testament call Christ the end of the law, *Rom. x. iv.* but the Old Testament also sends us to Christ, *Habac. ii. 4.* as the source of life, the summary of the religion of fallen man.

FUNDAMENTAL ARTICLES *of faith*, are such as are built on the foundation, which is Christ, the real or subjective foundation, or considered in his person; on which salvation rests; in contradistinction to the doctrine concerning him, or Christ objectively considered, *1 Cor. iii. 11.* The fundamental articles flow either immediately or mediately from the foundation; the former, called fundamental truths of the first order; the latter, those of the second; fundamental articles are only known by revelation, which being different at different times, now more sparing, again more full; it follows, that the fundamental articles may have been fewer at one time than at another: and of particular persons it holds, that according to their respective state or circumstances, and degrees of knowledge, the number of those articles may differ. But though their number cannot be determined, yet we may know what is fundamental, and what not. *Wyttenbach.*

ARUBOTH, or *Araboth*, a city or country belonging to the tribe of Judah, *1 Kings iv.* Its true situation unknown.

ARUD, *Ezekiel*; Aradus, an island near Phoenicia.

ARUMAH, a city near Sichem, (*Judg. ix. 41.*) where Abimelech dwelt.

ARZA, governor of Tirzah, formerly a capital of the kingdom of Samaria. In his house Zimri slew Elah, king of Israel, *1 Kings xvi.* in the year of the world 3075; before Christ 901.

ASA, son of Abijam, king of Judah, succeeded his father in the year of the world 3049, before Christ 951; acted at the beginning of his reign with great wisdom and piety, by expelling the Sodomites, breaking the idols, and demolishing their altars, in all the cities of Judah. But in the latter part of his reign he sent large presents to Benhadad, king of Syria, requesting his assistance against Baasha, king of Israel. For which application, as implying a distrust of God's power, and goodness, to help him, he was reprov'd by the prophet Hanani, with which reproof he was so exasperated, that he put the prophet in chains, and at the same time gave orders for the execution of many of his friends. At last he grew extremely peevish and passionate, which perhaps might arise from the acuteness of his disorder, supposed to be a severe gout, which killed him in the year of the world 3090,

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3090, before Christ 886; and in the one and fortieth year of his reign. He was succeeded by his son Jehoshaphat.

ASAHEL, son of Zeruiah, and brother of Joab, slain by Abner in the battle of Gibeon, 2 *Sam.* ii. 18, 19. while he obstinately persisted in the pursuit of that general, whom, in revenge of his death, Joab afterwards treacherously killed. 2 *Sam.* iii.

ASAI AH, a servant of king Josiah, who was sent by that prince to consult the prophetess Huldah concerning the book of the law, which had been found in the temple. 2 *Chron.* xxxiv. 20.

ASAMON, a mountain of Galilee, near Sephoris.

ASAPH, son of Berachiah, 1 *Chron.* vi. 39. of the tribe of Levi, a celebrated musician in David's time. In the distribution of the Levites, made by this prince for the service of singing, Kohath's family was placed in the middle, about the altar of burnt-offering; Merari's family to the left, and Gerson's to the right. Asaph, who was of this last family, presided over its band of musick; his descendants kept the same place, and had the same rank in the temple. Several psalms are inscribed with the name of Asaph, the stile of which is lofty and elevated. But some psalms cannot be his, because relating to the Babylonish captivity.

ASAPH, father of Joah, secretary of king Hezekiah. 2 *Kings* xviii. 20.

ASCALON. See ASKELON.

ASCENSION *of our Lord*, a festival of the church, in memory of Jesus Christ's ascending up into heaven, forty days after his resurrection, in his human nature, and in the presence of his disciples. *Luke* xxiv. 50. *Acts* i. 4.

ASEITY, a scholastic term, denoting the self-existence or independence of the supreme being, the immediate consequence of his absolutely necessary existence.

ASEMON, *Assemon*, or *Azmon*, a city in the wilderness of Maon to the south of Judah, *Josh.* xv. iv. Also an encampment in the desert. *Numb.* xxxiii. 29.

ASENATH, daughter of Poti-pherah, and wife of the patriarch Joseph, *Gen.* xli. 45. Whether daughter of the Potiphar, who bought Joseph, and was imposed upon by the flanders of his wife, or of a different Potiphar, is a question. See POTIPHAR.

ASHAN, a city of the tribe of Judah. *Josh.* xv. 42.

ASHBEL, second son of Benjamin. *Numb.* xxvi. 38.

ASHDOD, or *Azoth*, or *Azotus*, one of the five governments of the Philistines.---The city Ashdod was famous for the

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the temple of the god Dagon; was assigned by Joshua to the tribe of Judah, *Josh.* xvi. 47.---It lies upon the Mediterranean, about ten miles north of Gaza. In times of Christianity it became an episcopal see. Herodotus says, that Psammeticus, king of Egypt, lay twenty-nine years before Azotus, the longest siege of any on record. Judas Macca-baeus, (chap. ix. 18.) was killed on mount Azotus.

ASHER, son of Jacob and Zilpah his wife, Leah's maid, *Gen.* xxx. 13. The inheritance of the tribe of Asher lay in a very fruitful country, *Deut.* xxxiii. 24. with Phœnicia to the west, mount Libanus to the north, mount Carmel and the tribe of Issachar to the south, and the tribes of Zebulun and Naphtali to the east. But this extent of territory it never fully occupied; either through its weakness, its negligence, or sins; or through all these put together, says Calmet.

ASHES, denote the earthy part of wood, and other combustible bodies, remaining after they are burnt. To repent in sack-cloth and ashes is frequently used to express mourning for sin, any great calamity or distress, the consequence of sin. A lie or lustral waters, made with the ashes of an heifer, sacrificed on the great day of expiation, was used in purifications, *Numb.* xix. 17.---To be dust and ashes, is the humble confession of Abraham to God, *Gen.* xviii 27. To return to dust, is the sentence passed by God on the transgression of man. *Gen.* iii. 19. *Job* xxxiv. 15.

ASHIMA, an idol worshipped by the people of Hamath. *2 Kings* xvii. 30.

ASHKENAZ, eldest son of Gomer, *Gen.* x. iii. supposed to give name to the Euxine sea, called at first Axenus, on which he settled; to the river and lake Ascanius of Bithynia, which runs into the Propontis, and to small islands called Ascaniæ, on the coast of Troas.

ASHNAH, a city in the tribe of Judah. *Josh.* xv. 33.

ASHPENAZ, intendant or governor of king Nebuchadnezzar's eunuchs. *Dan.* i. 3.

ASHTAROTH. See ASTAROTH.

ASHUR, son of Shem, who gave name to Assyria. *Gen.* x.

ASIA, one of the four grand divisions of the earth, situated between 25 and 148 degrees of longitude east from London, and between the equator and 72 degrees of north latitude, bounded by the Frozen ocean on the north, by the Pacific ocean on the east, by the Indian ocean on the south, by the Red sea on the south-west, and by the Mediterranean and Euxine seas on the west and north-west, being 4800 miles
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long from east to west, and 4300 from north to south.--The ancient Hebrews were perfectly unacquainted with the present division of the earth, and the word Asia does not once occur in the Old Testament; but frequently in the books of the Maccabees, and in the New Testament. That part, which lies between mount Taurus on the east, and the Hellespont on the west, is now called Asia the less, or Natolia, from its eastern situation with respect to Constantinople, a word curtailed from Anatolia. Asia is looked upon as a part of the world, most peculiarly distinguished by heaven above all others. There the first man was created; there the patriarchs lived, the law was given to Moses, and the greatest and most celebrated monarchies were formed; from thence the first founders of cities and nations in other quarters of the world brought their colonies. Lastly, in Asia Jesus Christ appeared; where he wrought the salvation of mankind, died and rose again, and from thence the light of the Gospel was diffused all over the world. Laws, arts, sciences, and religion, almost all, had their original in Asia.

ASIARCHÆ, *Acts* xix. 31. in our translation, *chief of Asia*; said to be heathen high-priests, chosen by way of distinction, to procure the celebration of public and solemn games at their own expence. *Grotius, Hammond.*

ASIDEANS. See **ASSIDEANS**.

ASKELON, or *Ascalon*, a city of the Philistines, and one of the five satrapies, or principalities, situate on the Mediterranean, between Azotus to the north, and Gaza to the south.

ASMODEUS, a certain evil spirit that beset Sarah, daughter of Raguel, and killed the seven first husbands which she had before Tobias, (*Tob.* vi. 4.---iii.) was afterwards expelled, by the help of smoke, arising from the gall of a fish, and bound by the angel Raphael in the deserts of Upper Egypt. *viii.* 2, 3.

ASMONEANS, a name given to the Maccabees, descendants of Mattathias, surnamed Asmon; who proved the support both of the religion and liberty of the Jews; and were possessed of the supreme authority from Mattathias down to Herod the great, for the space of 128 years---were of the first class of the sons of Aaron, upon the failure of the former pontifical family in the person of Onias, who fled to Egypt.

ASNAPPAR, a king of Assyria, who sent the Cuthæans into the country of the ten tribes. *Ezra* iv. 10. Probably thought to be Esar-haddon.

ASPHAR,

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ASPHAR, a lake mentioned in the first book of the *Maccabees* (ix. 33.) supposed by Calmet to be the same with the *lacus Asphaltites*, or the lake of Sodom; according to Maundrel, called at this day by the adjoining inhabitants, the lake of Lot. The name Asphaltites is from its great quantity of asphaltus or bitumen, used by the Arabians in their medical preparations, but especially in embalming. As the Hebrews call natron and bitumen salt, the Dead sea is by them called the Salt sea. The reason of the appellation, Dead sea, is because no animal can live in it; though others suspect the truth of this; according to Josephus, it is 580 furlongs long, from the mouth of the river Jordan down to Zohar, and 150 broad.---It receives all the waters of the Jordan, of the brooks Arnon and Jabbok, and the waters descending from the neighbouring mountains; and though without any visible outlet, it does not overflow, being supposed to discharge itself by some subterraneous channels.

ASRIEL, the name of two different men mentioned in scripture; the one the son of Gilead, and head of the family of the Asrielites; the other the son of Manasseh.

ASS, a quadruped well known, was declared unclean by the law, *Levit.* xi. 26. The Jews were accused by some Pagans with worshipping the head of an ass; a slander thought to be first broached by Apion, the grammarian, of Alexandria in Egypt; adopted afterwards by Plutarch and Tacitus, who affirm that the Jews worshipped an ass, out of gratitude for the discovery of a fountain in the wilderness by one of those animals; this slander was continued to be thrown out on the Christians. Its origin is variously assigned; it was probably owing to the cloud, called Anani, which directed the march of the Israelites in the wilderness, having some affinity in sound with *ὄνος*; the Greek name for an ass.---Balaam's ass being enabled to speak is altogether miraculous, above, though not contrary to, the laws of nature, laws of convenience, or fitness, adopted to carry on the purposes of God in his government of the world, not arising from the essences of things, which are necessary and unchangeable, but from arbitrary appointment, and therefore changeable at pleasure. But that it is a fact, or that it really happened, most interpreters admit. 2 *Pet.* ii. 16.

ASSARHADDON. See **ESARHADDON**.

ASSEMON. See **ASEMON**.

ASSIDÆANS, or rather *Chefideans*, which in Hebrew signifies *pious*, or *merciful*, were a kind of religious society among the Jews, whose chief and distinguishing character was, to maintain the honour of the temple. From this sect the Pharisees sprung, which last produced the Essenians. The Assidæans are repre-

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sent in the first book of Maccabees (ii. 42.) as a numerous sect, distinguished for its valour as well as its zeal for the law.

ASSIR, the son of Jeconiah, king of Judah, 1 *Chron.* iii. 17. The name also of a son of Korah, of the tribe of Levi. 1 *Chron.* vi. 22.

ASSOS, a sea-port town, situated on the south-west part of the province of Troas, over-against the island Lesbos. *Acts* xx. 13, &c.

ASSYRIA, an antient kingdom of Asia, which is supposed to derive its name from Ashur, son of Shem; bounded by Armenia on the north, Media and Persia on the east, Arabia on the south, and the Euphrates, which divides it from Syria and Asia the less, on the west; at this day comprising Curdistan, Diarbec, and Iraca.

ASTAROTH, or *Ashtaroth*, the plural of Astarte; a goddess of the Sidonians, 1 *Kings* xi. 5. Ashtaroth in the Syrian language signifies sheep, particularly ewes, when their dugs are turgid, and they give milk. From the fecundity of these animals, which in Syria continue to breed a long time, the Sidonians formed the notion of a deity, which they called Ashtaroth, or Astarte.

ASTAROTH CARNAÏM, or simply *Carnaim*; a city beyond the Jordan in Gilead.

ASTARTE, the singular number of Ashtaroth, a goddess of the Phœnicians; in scripture (*Jer.* xiv. 18.) called the *Queen of Heaven*. By many supposed to mean the moon. Milton was of this opinion. (See *Paradise Lost* i. 437.) Solomon, who had many foreign wives, was prevailed upon by them to introduce the worship of this goddess into Israel, 1 *Kings* xi. 5. and build her a temple on the mount of Olives, which on account of this, and other idols, is called the mountain of corruption. 2 *Kings* xxiii. 13.

ASTYAGES, king of the Medes, called Darius the Mede, *Dan.* v. 31. and Cyaxares by Xenophon, grandfather of Cyrus by his daughter Mandane, joined with Cyrus in the conquest of Babylon, and succeeded Belshazzar, *Dan.* v. 30, 31. in the year of the world 3438, before Christ 538: whom Cyrus succeeded in about nine years after.

ASYLUM, a sanctuary, a place of refuge or protection from the violence of unjust enemies, and whence no one must force them. Jews as well as heathens had such places of retreat for the unhappy; the former had six cities of refuge, three on each side the Jordan, for the security of those, who by chance, and without any design, happened to kill a man. It is supposed that Hercules's grandsons were the first who set up places of refuge,
Servius;

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Servius; to screen themselves from the pursuit of those, who had been ill treated by Hercules; they therefore set up an asylum, a temple of mercy, at Athens. Cadmus erected another at Thales; and Romulus another at Rome, on mount Palatine, to people his new city. Asylums were adopted by the Christian church, but abused to screen criminals, contrary to the law of Moses, *Exod.* xxi. 14. and even the law of nature. The name is from Asyle, to be unobnoxious to violence; or from Ashel, a grove, where asyla were generally erected.

ASYNCRITUS, mentioned by St. Paul, *Rom.* xvi. 14. The Greeks suppose him to have been bishop of Hyrcania.

ATAD's *threshing floor*. See ABEL-MIZRAIM.

ATAROTH, the name of two cities, one of the tribe of Gad, beyond the Jordan, *Numb.* xxxii. 34. supposed to be the Ataroth-Sophan of *ver.* 35. Another Ataroth on the frontiers of Ephraim, between Janohah and Jericho, *Josh.* xvi. 7. and thought to be the same with Atoroth-addar, *ib.* *ver.* 7 and xviii. 13.

ATHACH, a city of Judah, *1 Sam.* xxx. 30.

ATHALIAH, daughter of Omri, king of Samaria, and wife of Jehoram king of Judah. Jehu having slain her son Ahaziah, she seized the kingdom, destroying all the sons of Jehoram which he had by other wives. But Jehosheba, wife of Jehoiada the high-priest, providentially saved Joash, son of Ahaziah. He afterwards succeeded to the throne, and Athaliah was slain after a reign of six years, *1 Kings* xi. in the year of the world 3125, before Christ 851.

ATHAR, or *Ether*, a city of Simeon. *Josh.* xix. 7.

ATHENS, a celebrated city and republic of Greece, the inhabitants of which were famed for their learning, eloquence, and politeness. St. Paul preached in this city, and converted Dionysius, a member of the Areopagus, supposed to have been ordained first bishop of Athens, and to have suffered martyrdom there.

ATONEMENT, is the averting the punishment due to any one, and which God might justly inflict, by undergoing the penalty in the room of the guilty, *Rom.* v. 1. and this is also called propitiation. *Rom.* iii. 25. *1 John* ii. 2.

ATTALIA, a city of Pamphylia, situate on a fair bay, whither St. Paul and Barnabas (*Acts* xiv. 25.) went to preach the gospel, in the year of Christ 45.

ATTALUS, the name of a king of Pergamus, mentioned in the first book of the Maccabees, xv. 22, surnamed Philadelphus, who reigned in the room of his nephew Attalus Philometor, who left the people of Rome his heirs, himself dying without children.

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ATTRIBUTE, a scholastic term denoting that affection or property of a thing, the reason of which is contained in the essence alone, and which must therefore be absolutely necessary, as necessarily arising from the essence. As man is a moral and free agent, because he is a rational agent; rationality is the essence, and morality and freedom are attributes necessarily arising from it. An attribute therefore, seeing it arises from the essence, must be as unchangeable as the essence from which it arises. If this holds of the essences of finite beings, much more so of the necessary and infinite being, whose attributes not only, but his very existence is absolutely necessary, and from which last the divine attributes may be deduced, as his aseity, or self-existence, his independance, his eternity, his immutability, &c.

AVEN, (plain of) a division of Coele-Syria, probably not far from Damascus. *Amos* i. 5.

AVEN. See **ON**.

AUGUSTUS, emperor of Rome, and successor of Julius Cæsar. This was the emperor who appointed the enrolment mentioned by St. Luke, (ii. 1.) which obliged Joseph and the Virgin Mary to go to Bethlehem, the place where Jesus Christ was born.

AVIM, a city in the tribe of Benjamin, *Josh.* xviii. 23.

AVIM, a people descended from Hevæus, son of Canaan. They were the first inhabitants of the country of the Philistines, *Deut.* ii. 23. There were Avim or Hivites at Gibeon, in the centre of Canaan, *Josh.* xi. 19. There were also of them, at the foot of mount Hermon, beyond the Jordan.

AVITH, capital of Hadad, king of Edom. *Gen.* xxxv. 35.

AVOTH-JAIR, or *Havoth-jair*; hamlets or villages of Jair; so called because conquered and possessed by Jair, son of Manasseh; situate in Bashan, or the Batanea, beyond the Jordan, *Numb.* xxxii. 41. in the land of Gilead; and belonged to the Transjordan Manasseh. *Josh.* xiii. 30.

AZANOTH. See **AZNOTH-TABOR**.

AZAR. See **JOAZAR**.

AZARIAH, the name of several high-priests among the Jews.

AZARIAH, or *Uzziab*, the name of a king of Judah, *2 Kings* xv. He did at first what was right in the sight of the Lord; but afterwards taking upon him a part of the priest's office, he was struck with a leprosy in the year 3221, before Christ 809, and continued without the city, separated from other men, until the day of his death.---The name also of a prophet in the time of Afa. *2 Chron.* xv. 1, &c.

AZARIAS,

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AZARIAS, the name assumed by the angel Raphael, when he engaged to conduct Tobias to Rages. *Tob. vi. 6.*

AZAZEL, or *Hazazel*, a word that relates to the ceremony of the scape-goat. Some call the goat itself by this name, as Jerome, Theodoret. Dr. Spencer says the goat was to be sent to Azazel, by which is meant the devil. Mr. Le Clerc translates it *præcipitium*, making it that steep and inaccessible place to which the goat was sent, and where it was supposed to perish. See **SCAPE-GOAT**.

AZAZIAH, a Levite, zealous for the law of God. *2 Chron. xxxi. 13.*

AZBUK, father of Nehemiah. (*Chap. iii. 16.*)

AZEKAH, a city in the tribe of Judah, *Josh. xv. 35.* It lay to the south of Jerusalem and east of Bethlehem, about four leagues from the former and five from the latter.

AZEM, a city of Simeon. *Josh. xix. 3.*

AZMAVETH, or *Beth-azmaveth*, a city thought to be in the tribe of Judah, adjacent to Jerusalem and Anathoth. *Nehem. xii. 29. and vii. 28.*

AZMAVETH, one of David's gallant men. *2 Sam. xxiii. 31.*

AZMON. See **ASEMON**.

AZNOTH-TABOR, *Josh. xix. 34.*, or simply *Azanoth* or *Aznoth*, a city which Eusebius places in the plain not far from Diocæsarea.

AZOR, son of Eliakim, recorded in the genealogy of Christ. *Matth. i. 13.*

AZOTH. See **ASHDOD**.

AZRIEL, of the tribe of Manasseh, one of the brave officers in David's army, *1 Chron. v. 24.* made intendant of the tribe of Dan. *1 Chron. xxvii. 22.*

AZRIKAM, the name of four different men mentioned in scripture, one of whom was slain by Zichri. *2 Chron. xxviii. 7.*

AZUBAH, the name of a wife of Asa, mother of king Jehoshaphat, *1 Kings xxii. 42.* also the wife of Caleb, *1 Chron. ii. 18.*

AZUR, father of the false prophet Hananiah, *Jer. xxviii. 1.* Another, the father of Jaazaniah, prince of the people. *Ezek. xi. 1.*

AZZAN, father of Paltiel, prince of the tribe of Issachar. *Numb. xxxiv. 26.*

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BAAL, *Bel*, or *Belus*, an idol of the Chaldeans, Phoenicians, and Canaanites. The word Baal signifies *lord*, *master*, or *husband*, and denoted their supreme deity. Under this name they worshipped the sun, *2 Kings* xxiii. 4--11. The Chaldeans and Babylonians, one of their first kings, who was either Ashur or Nimrod, under this name,

BAALAH, otherwise Kirjath-jearim, or Kirjath-baal, or Baal, *Josh.* xv. 9. *1 Chron.* xiii. 6, and in *Pf.* cxxxii. 6. Sede-jearim, field of the woods; situate in the tribe of Judah, not far from Gibeah and Gibeon.

BAALATH, a city of Dan, *Josh.* xix. 44. *1 Kings* ix. 18. Josephus speaks of Baleth, not far from Gazara; it is also the name of a city built by Solomon. *2 Chron.* viii. 6.

BAAL-BEER, a city to the south of the tribe of Simeon. *Josh.* xix. 8.

BAAL-BERITH, the god of the Shechemites. The name signifies *Lord of the covenant*, and may be taken for the god who presides over alliances and oaths, in like manner as the Greeks had their *Zeus oprios*, and the Romans their *Deus fidius*, or *Jupiter Pistorius*.

BAAL-GAD, a city at the foot of mount Hermon, *Josh.* xi. 17. and xii. 7.

BAAL-HAMON, *Cant.* viii. 11. a place where Solomon is said to have a vineyard.

BAAL-HANAN, son of Achbor, successor to Shaul in the kingdom of Edom, and the seventh king. *Gen.* xxxvi. 38. *1 Chron.* i. 49.

BAAL-HAZOR, a city of Ephraim, where Absalom kept his flocks. *2 Sam.* xiii. 23.

BAAL-HERMON, generally placed to the north of the tribe of Issachar and the great Plain. *1 Chron.* v. 23.

BAALIM, the plural of Baal, and signifies gods in general.

BAALIM of Judah, the same with Baalah.

BAALIS, king of the Ammonites, who sent Ishmael, son of Nethaniah, to kill Gedaliah, set over the remnant of the Jews, who were not sent captives to Babylon. *Jer.* xl. 14.

BAAL-MEON, a city of Reuben, *Numb.* xxxii. 38. taken by the Moabites. *Ezek.* xxv. 9.

BAAL-PEOR, an idol of the Midianites and Moabites, called

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called also Baal-Phegor.---Who this idol was, the learned dispute, some supposing him to be a Priapus, or the idol of turpitude; others, Saturn. Calmet maintains, that Baal-Peor was the same with Adonis.

BAAL-PERAZIM, the place where David put to flight the Philistines, 2 Sam. v. 20. not far from Jerusalem, since it lay in the valley of Rephaim.

BAAL-PHEGOR. See BAAL-PEOR.

BAAL-SHALISHA, 2 Kings iv. 42. a place, according to Jerome and Eusebius, 15 miles north of Diospolis. See SALISSA.

BAAL-TAMAR, the place where the children of Israel fought with the tribe of Benjamin, Judges xx. 33. near Gibeah, according to Eusebius.

BAALTIS, the same as Astarte, or the Moon.

BAAL-ZEBUB, or *Beel-Zebub*, the god of flies; so called because he defended his votaries from flies, a troublesome and noxious insect in hot countries. In like manner Hercules was worshipped by the Eleans under the appellation *Αἰρῶνος*, the *Fly-chacer*. In scripture he is stiled the *Prince of Devils*, Matt. xiv. 24. for which reason many suppose he is the same deity with Pluto, whom the heathens made god of hell.

BAAL-ZEPHON, is supposed by the Jewish rabbin, and after them by Grotius, to have been the idol set up to guard the confines of Egypt; the name Zephon signifying *to contemplate or observe*. Others take it to be the name of a town, Exod. xiv. 9. wholly unknown to antient geographers.

BAANA, son of Ahilud, governor of Taanach, Megiddo, and Bethshean. 1 Kings iv. 12.

BAANAH, an officer of Ishbosheth, Saul's son, who with Rechab, another of that prince's officers, secretly entered his house, while he was sleeping at noon-day, cut off his head and carried it to David, 2 Sam. iv. for which base action David ordered them to be hung up over the pool in Hebron.

BAASHA, son of Ahijah, and commander in chief to Nadab, son of Jeroboam.---He treacherously killed his master, and afterwards usurped his kingdom. 1 Kings xv.

BABEL, the name of that famous tower, where God confounded the language of the men concerned in building it, so as no longer to understand each other, Gen. xi. 9. in order to hasten their dispersion over the earth, retarded by their building this tower. The manner in which this confusion

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fusion happened cannot possibly be accounted for in a natural way, God himself interposing in it miraculously.---The whole race of mankind, then-existing, seem, by Moses's account, to have been concerned in it.

BABYLON, capital of Chaldæa, built by Nimrod, enlarged by Ninus, and greatly adorned and beautified by Semiramis and Nebuchadnezzar.---The sacred authors speak of it as one of the greatest and most powerful cities in the world, *Dan. iv. 16.* as indeed it must have been, if the account Herodotus gives us of it is to be depended upon.---After the time of Alexander, and the building of Seleucia by Seleucus Nicator, this famous city began greatly to decline, and is long since become, from being one of the most flourishing cities in the universe, a habitation only (according to the prophecy of Isaiah, *xiii. 19.*) of dragons and wild beasts of the desert.

BABYLONIA, a province of Chaldea, taken in a large sense, of which Babylon was capital; bounded, according to Ptolemy, by Mesopotamia on the north; by the Tigris, now already joined to the Euphrates, on the east; on the west by Arabia Deserta; and by a part of the Persian gulf, and the extremity of Arabia-Felix, on the south; called at this day Yerak.

BACA. See **BOCHIM**.

BACCHIDES, governor of Mesopotamia, and general of the troops belonging to Demetrius Soter, king of Syria.---He made two expeditions into Judea, *1 Mac. vii.* in the former of which he fought with Judas Maccabeus, in which battle that valiant hero fell. In his second he made peace with Jonathan, who succeeded his brother Judas in command; upon which Bacchides returned to Antioch, and never after made any more expeditions into Judea.

BACHOR, *Bachur*, or *Bahurim*, a village near Jerusalem, in the way towards the Jordan, where Shimei, son of Gera, met David, in his flight from Absalom his son, and loaded him with imprecation and abuse. *2 Sam. xvi. 5.*

BAKBAKKER, a Levite employed in building the temple at Jerusalem. *1 Chron. ix. 15.*

BALA, otherwise called Zohar, a city of the pentapolis, in the tribe of Simeon, *Josh. xix. 3.* Here the Dead sea is supposed to be swallowed up, which is the reason of the name.

BALAAM, a prophet and diviner of the city Pethor, upon the Euphrates.---He was sent for by Balak, king of the Moabites, to curse the people of Israel; but instead of

curses

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curse he pronounced only blessings, *Numb. xxii.*-----It is a question much debated amongst the learned, whether Balaam was a true prophet of the Lord, or only a magician or fortune-teller. The latter seems to be the most probable opinion. But that he had, besides, divine communications or suggestions, appears plain from the letter of the text. To shew that all, both good and bad, are under the providence, both ordinary and extraordinary, of God. Even devils themselves execute the permissive will of God, and are equally, with wicked men, as appears from the history of Balaam, under the immediate controul of heaven, with bounds set to their malice, which they cannot possibly pass.

BALADAN, or *Merodach-Baladan*, the scripture name of a king of Babylon, *Isaiah xxxix. 1. 2 Kings xx. 12.* called by prophane authors, Belesus or Belesis, Nabonassar or Nanybrus. Originally governour only of Babylon, but entering into a conspiracy with Arbaces, governour of Media, against Sardanapalus, king of Assyria, at the head of 400,000 men, after three successive defeats, he, by means of the Bactrians, deserting the king and coming over to him, became master of the king's camp; and afterwards besieging the king in Nineveh, who forming a pile of his most valuable effects, perished in its flames, was thus acknowledged king of Babylon and Arbaces of Media, *Ptolemy.*---The epocha or aera of Nabonassar is famous in chronology, which begins on 26 February, in the year 3967 of the Julian period, 3257 of the creation, and 747 of the vulgar area. With this epocha Ptolemy connects in his *Almagest* the astronomical observations; it is therefore of the greatest certainty. But who first introduced, or what gave occasion to introducing this epocha, is not so evident.

BALAK, son of Zippor, king of the Moabites, sent deputies to Balaam the diviner, desiring him to come and curse the people of Israel. *Numb. xxii.*

BAMOTH, a station of the Israelites in the wilderness, *Numb. xxi. 19, 20.* According to Eusebius, a city of Moab on the Arnon.

BAMOTH-BAAL, a city beyond Jordan, given to the tribe of Reuben, *Josh. xiii. 17.* According to Eusebius situate in the plain, where the Arnon runs,

BAPTISM, the ceremony of washing, dipping, or plunging in water, reckoned among the rites of the Jewish religion. Aaron and his sons were consecrated to the priesthood by baptism, *Exod. xxix. 4.* and long before our Saviour's time proselytes were admitted into the Jewish church

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church by baptism. And it is probable, that as the sacrament of the Lord's supper is plainly derived from the Jewish passover, so baptism, the other Christian sacrament, had its original likewise in Jewish rites.--- John instituted a baptism in the waters of the Jordan, as preparatory only to the baptism of Christ, *Mark* i. 4. *Matt.* iii. 2. who was to baptise his people with the holy ghost.---Baptism is sometimes put for sufferings, *Mark* x. 38. *Luke* xii. 50. And in the Old Testament waters often denote tribulations or afflictions.--- Christian baptism is the dedication of a person to the service of Christ by the external ceremony of washing with water : and thus it is a sacrament of initiation : and hence we may rightly infer infant baptism, a dedication or devoting infants to the service of Christ from the very cradle, which is the duty of all Christian parents. And this dedication, once solemnly made, needs no repetition ; but the remembrance of it is to be kept up by partaking of the other sacrament, the Lord's supper. This dedication is made to Christ as prophet, to be taught, as priest to be saved, and as king to be governed by him. Now as Christ is one with the Father and the Spirit, a dedication made to Christ is in effect a dedication also made to all the three persons.---*To be baptized for the dead*, *1 Cor.* xv. 29. is evidently connected with the 26th verse, the two following verses being incidental propositions, included in a parenthesis ; namely, *the last enemy that shall be destroyed is death* ; the inference is evident, there must therefore be a resurrection.

BARABBAS, a notorious robber, guilty also of sedition and murder, who was preferred to Jesus Christ by the Jews, when Pilate asked them which of the two they would have delivered unto them, Jesus or Barabbas. *John* xviii. 40.

BARACHIAS, father of Zecharias, mentioned in *St. Matt.* xxiii. 35. as slain between the temple and the altar.--- Nothing particular is known concerning the person of this Barachias.

BARAK, son of Abinoam, who being chosen by God to deliver the Hebrews out of the bondage in which they were held by Jabin, king of the Canaanites, refused to obey the Lord's orders, signified to him by Deborah the prophetess, unless she would accompany him in his march against the enemy. She complied with his request, and a compleat victory was obtained over the Canaanites. See *Judges* iv.--- After this the land continued in peace for forty years.

BARBARIAN, a name given by the antient Greeks to all who were not of their country, and did not speak their language.

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language.---Thus St. Paul, *Rom. i. 14.* under the names of Greeks and Barbarians, comprehends all mankind.---The name signified, with them, no more than foreigner does with us, who does not speak our language, which is St. Paul's definition of a Barbarian. *1 Cor. xiv. 11.*

BARJESUS, a Jewish magician in the island of Crete, who resisting St. Paul and Barnabas, and endeavouring to hinder Sergius Paulus from embracing Christianity, was by St. Paul struck blind, *Acts xiii. 8.*---The proconsul, who was an eye-witness of this miracle, was converted by it.---St. Luke calls him Elymas, which in Arabic signifies a forcerer.

BARJONA, or son of Jona, or of a dove, a surname which our Saviour (*Matt. xvi. 17.*) sometimes gives St. Peter.

BARNABAS, a disciple of Jesus Christ, and companion of St. Paul in his apostolical labours. He was born at Cyprus, and descended of the tribe of Levi. His proper name was Josès, to which, after his conversion to Christianity, the apostles added that of Barnabas, signifying either the *son of prophecy*, or the *son of consolation*; the first respecting his eminent prophetic gifts; the other his extensive charity, in selling his estate for the comfort and relief of the poor Christians, *Acts iv. 36.* He was educated at Jerusalem, under Gamaliel. The time of his conversion is not known, but he is generally esteemed to be one of the seventy disciples chosen by our Saviour. After his separation from St. Paul, *Acts xv. 36.* he is said to have gone into Italy, and founded a church at Milan.---At Salamis, we are told, he suffered martyrdom, whither some Jews being come out of Syria, set upon him, as he was disputing in their synagogue, and stoned him to death.---St. Barnabas wrote a letter, we are told, full of edification for the church, which the ancient fathers allow to be genuine. Eusebius and Jerome reckon it apocryphal.

BAR SABAS, or *Joseph Barsabas*, surnamed *Justus*, was, according to Eusebius, one of the first disciples of Jesus Christ, and probably one of the seventy.---He was one of the two pitched upon by St. Peter to fill the place of Judas; but the lot fell on Matthias, *Acts i. 21.* Nothing particular is known of his life.

BAR SABAS, was also the surname of Judas, a principal disciple, mentioned *Acts xv. 22.*

BARTHOLOMEW, one of the twelve apostles, *Matt. x. 3.* and thought to be the same with Nathaniel, one of the first disciples who came to Christ. Very little is known respecting

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respecting this apostle.---He is thought to have travelled into India, and from thence to have returned into Asia and preached to the people of Hierapolis in Lycaonia; and lastly, at Albania, a city on the Caspian sea, where his endeavours to reclaim the people from idolatry were crowned with martyrdom, he being, according to some writers, fled alive, and crucified with his head downwards.

BARTIMEUS, or the son of *Timaeus*, a blind beggar of Jericho, cured by our Saviour in his journey to Jerusalem. *Mark* x. 46.

BARUCH, son of Neriah, and grandson of Maaseiah, of an illustrious family, and one of the tribe of Judah; a faithful disciple and scribe of the prophet Jeremiah, though his adherence to his master brought on him many persecutions, *Jer.* xxxvi.---He accompanied the prophet into Egypt, and after the death of Jeremiah, Baruch retired to Babylon, where he died in the twelfth year of the captivity, according to the Rabbin.---There is an apocryphal book under the name of Baruch, which Grotius takes to be the fiction of some hellenistical Jew; and Jerome says, it was not reckoned canonical among the Jews.

BARZILLAI, a native of Rogelim in the land of Gilead, and an old friend of David's, who assisted him greatly in his troubles, when he was forced from Jerusalem by his son Absalom. *2 Sam.* xix.

BARZILLAI, a native of Meholath, in the tribe of Simeon, father of Adriel, who married Michal, formerly wife of David. *2 Sam.* xxi. 8.

BASCAMA, or *Basca*, a town in the tribe of Judah, where Jonathan Maccabæus was killed. *1 Mac.* xiii. 23.

BASHAN, one of the most fertile countries of the Canaanites. In the midst of it stood the mountain Bashan, from whence it took its name, bounded on the east by the mountains of Gilead, on the west by the Jordan, on the south by the brook of Jabok, and by the land of Geshur on the north. It was afterwards called Batanaea, afforded an excellent breed of cattle and stately oaks; possessed by Og, king of the Amorites, when Moses made the conquest of it, *Moses*.

BASHMATH, daughter of Elon the Hittite, whom Esau married against the consent of his parents, *Gen.* xxvi. 34. and mother to Reuel.

BASMATH, daughter of Solomon, married to Ahimaaz of the tribe of Naphtali. *1 Kings* iv. 15.

BASON. See **LAVER**:

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BASTINADO, a punishment, which consisted in beating with a stick, and called *fustigatio* by the Romans, and *Ευλοκονια* by the Greeks; it was also called *tympanum*, because the patient was beat like a drum, *Calv. Lex. Jur.* It still obtains among the Turks and other eastern nations, by beating on the soles of the feet, on the back and chine. And *Heb. xi. 35.* it is said, that some of the saints suffered the torture of the *tympanum*.

BATANAEA. See **BASHAN**.

BATH, a measure of capacity for things liquid, being the same with the ephah, *Ezek. xlv. 11.* and containing ten omers, or seven gallons and four pints.

BATH-COL, daughter of a voice; by this name the Jewish writers mean, the revelation made of God's will after the ceasing of prophecy, or the oracular voice coming from the mercy-seat: a fanciful way of divination from the first words they heard uttered by the mouth of any one: not unlike the *Sortes Virgilianae*, the first words offering to the reader in that poet, being taken to be oracular: the same use was afterwards made of the scriptures, when christianity began to be corrupted, *Augustinus*.

BATH-RABBIM, a place near Heshbon, *Cant. vii. 4.* translated appellatively by the Vulgate and Septuagint.

BATHSHEBA, daughter of Eliam, or Ammiel, and wife of Uriah the Hittite; being a woman of uncommon beauty, David the king fell in love with her, ordered her husband Uriah to be killed, and afterwards married her, having first lain with her in her husband's lifetime. For which aggravated offences of murder and adultery, he was severely punished by the Lord. *2 Sam. ii. 1.*

BATHZACHARIAS, a place situate in the neighbourhood of Bethsura, celebrated for the battle fought between Antiochus Eupator, and Judas Maccabæus. *1 Mac. vi. 32, 33.*

BDELLIUM, an aromatic gum brought from the Levant, resembling myrrh, of a dusky colour and bitterish taste.---It is doubted whether the same with the bdellium of the ancients. Moses says, *Gen. ii. 12.* that there was bdellium in the country through which the Pison runs: and *Numb. xi. 7.* that manna resembled bdellium. According to some, it is a precious stone.

BEALLIAH, one of the thirty famous men in David's army. *1 Cor. xii. 5.*

BEAN, *1 Mac. v. 40,* or *Beon*, *Numb. xxxii. 3.* according to some, the name of an ancient king, whose posterity lived

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lived in hostility with the Israelites ; but others, more probably take it for the name of a place near the Dead sea.

BEAST, an appellation given to quadrupeds, in contradistinction to birds; fishes, insects and man: or an animal destitute of reason; in which sense it is the same with brutes, comprehending the whole animal creation, man only excepted. See **ANIMAL**. Or brute is a soul merely sensitive, intimately conjoined with an organical body; or a soul endued with sensation, imagination, and prevision, which last arises from both the former; and all these in a greater or less degree; which constitutes the different characters or distinctions of irrational animals. Brutes, as was said, have sense, imagination, memory, and besides, passions, but are void of understanding and reason; that is, in the language of philosophers, have the inferior, not the superior faculties of the soul; or have only confused, not distinct notions of things; and having no general ideas, cannot therefore reason; and having no natural language, can have no general terms to express general ideas.

BEAUTY, denotes the suitableness of a thing to cause pleasure, in proportion to our perception of its perfection; and is either sensible, and apparent only, consequently indistinct and variable, constituting what is commonly called taste; and this is the reason why taste varies so much: or it is intellectual, arising from a distinct knowledge of perfection, and is therefore invariably the same. Pleasure may certainly arise from real perfection, and but by accident from apparent. A picture justly exhibiting, according to the rules of art, a true representation of nature, enjoys a real perfection: whereas, a picture glaring only with a variety of vivid tints, to every neglect of perspective, and the due proportion of light and shade, has only an apparent perfection.---In a moral sense, *beauty* denotes purity of manners. *Ezek. xvi. 14.*

BECAH. See **BEKAH**.

BEDAN, *1 Sam. xii. 11.* said to have been one of the deliverers or judges of Israel, no where else mentioned as such, but in this place. The Chaldee, Rabbin, and most commentators affirm, that Bedan was Samson, of the tribe of Dan. Others assert, that Bedan is Jair, of the tribe of Manasseh, who judged 22 years; there being a Bedan, a great grand-son of Machir, from whose daughter Jair was descended. *1 Chron. ii. 21, 22.*

BEELIADA, one of the sons of David. *1 Chron. xiv. 7.*

BEEL-ZEBUB. See **BAAL-ZEBUB**.

BEER,

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BEER, signifies a well, and is the name of a city four miles from Jerusalem. *Judges ix. 21.*

BEERAH, head of the tribe of Reuben, who was carried into captivity by Tiglath Pelefer. *1 Chron. v. 6.*

BEER-ELIM, *Isai. xv. 8*, thought to be the same with that mentioned *Numb. xxi. 18.* in the wilderness of the Amorites.

BEERI, father of the prophet Hosea. *i. 1.*

BEER-LAHAI-ROI, a well, situate between Kadesh and Shur; thus denominated by Hagar. *Gen. xvi. 14.*

BEEROTH, a city belonging to the Gibeonites, which was yielded afterwards to the tribe of Benjamin, *Josh. ix. 17. 2 Sam. iv. 2.* Eusebius places it at seven miles distance from Jerusalem, in the way to Nicopolis.

BEEROTH, of the children of Jaakan, *Deut. x. 6.* a station of the Israelites, placed by Eusebius at ten miles from Petra; called Bene-Jaakan. *Numb. xxxiii. 31, 32.*

BEERSHEBA, the well of seven, so called because here Abraham made an alliance with Abimelech, king of Gerar, and gave him seven ewe lambs, to serve as a monument of the covenant they had sworn to.

BEERSHEBA, was at first given by Joshua to the tribe of Judah, and afterwards to that of Simeon, *Josh. xv. 28.* and *xix. 2.* It lay 20 miles from Hebron to the south. From Dan to Beersheba is a common expression, to denote the limits of the Holy land, Dan being the north, as Beersheba is the south extremity.

BEGGAR, one who sues for alms, or for a gift for the relief of his necessity, which he himself cannot supply through disease, through age and weakness: and thus such as are able to supply their own necessities have no right to alms. The Jews are exhorted, *Deut. xv. 4--7.* to relieve their poor brethren; and *ver. 11.* God himself says, that the poor shall never cease out of the land.--Some say, but without any foundation, that Jesus Christ and his Apostles were reduced to beg. Our Saviour had persons who followed him and supplied his wants, *Luke viii. 3.* and before his preaching, was of a trade and worked at it, *Mark vi. 3.* The disciples had also trades, which they exercised, even during their preaching.

BEHEMOTH, an animal, which Job calls by this name, (*xl. 15.*) and which the generality of interpreters imagine to be the elephant.--But Bochart labours much to prove that it is the hippopotamus, or river horse.

BEKAH, or *Becah*, half a shekel, *Exod. xxxviii. 26.* See **SHEKEL**.

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BEL, or *Belus*. See **BAAL**.

BELGAI, of the sacerdotal family, one of those who signed the covenant with the Lord, when the Jews returned from Babylon. *Neb. x. 8.*

BELIAL, a name sometimes given to the Devil, and wicked men are called sons of Belial, men good for nothing. *1 Sam. ii. 12. 2 Cor. vi. 15.*

BELL, Moses ordained, that the lower part of the blue tunic, which the priest wore when he performed religious ceremonies, should be adorned with pomegranates and gold bells, intermixed equally and at equal distances; which Calmet supposes was designed to give public notice that he was going into the sanctuary.

BELLY, in scripture is taken figuratively for gluttony, *Tit. i. 12. Philip. iii. 19. Rom. xvi. 18.* Used also for the heart, or soul, *Prov. xviii. 8. and xx. 27.*---The belly of hell is the grave, or some imminent danger, *Jonah ii. 2.*

BELSHAZZAR, the last king of Babylon, generally supposed to be the son of Evilmerodach, and grandson of Nebuchadnezzar.---During the time that Babylon was besieged by Cyrus, he having made a sumptuous entertainment for his nobles, and drank out of the consecrated vessels they had brought from Jerusalem, a hand-writing suddenly appeared on the wall. Daniel interpreted it. The writing intimated that he had been weighed in the balance of God's justice, and found wanting, and that his kingdom should be divided and given to the Medes and Persians; which accordingly happened, for that very night, in the midst of their feasting and revelling, the city was taken by surprise, Belshazzar slain, and the kingdom translated to Cyaxares, whom the Scriptures call Darius the Mede.---This happened in the year of the world 3466; before Christ 534. He is called Nabonadius, Nabonides and Labynetus, in profane authors.

BELTESHAZZAR, the name given to Daniel, (*i. 7.*) at the court of Nebuchadnezzar.

BELUS. See **BAAL**.

BELZEBUB. See **BAALZEBUB**.

BENAIAH, son of Jehoiada, captain of David's guard, who had performed many acts of prowess and bravery. *2 Sam. xxiii. 20.*

BENEDICTION. See **BLESSING**.

BENEJAKAN. See **BEEROTH** and **JAAKAN**.

BENHADAD, king of Syria, who came to the assistance of Aza, king of Judah, against Baasha, king of Israel, *1 Kings xv. 18.*---The name also of a son of the former Benhadad,

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hadad, who made war upon Ahab, king of Israel, and was defeated. He made war also against Jehoram, son of Ahab, but by means of Elifha the prophet, he was obliged to return into his country again, *2 Kings vi.*---He soon after besieged Samaria, and reduced it to the utmost distress, *2 Kings vii.*---But his army being seized with a miraculous panic, they deserted the besieged city, and hastily returned into Syria. He was the year after murdered by Hazael, who succeeded to the throne. *2 Kings viii.*

BENHADAD, son of Hazael, who was defeated by Jehoshaphat three several times, and compelled to surrender all the country beyond the Jordan, which Hazael had made himself master of in the former reigns. *2 Kings xiii.*

BENHAIL, one of those whom Jehoshaphat sent to the several cities of his dominions, in order to instruct the people, and reclaim them from idolatry. *2 Chron. xvii. 7.*

BENJAMIN, youngest son of Jacob and Rachael, one of the twelve patriarchs: also the name of the tribe descended from him.

BENONI, the name which Rachael, with her last breath, gave her son, after the delivery of him, son of sorrow: but called Benjamin by his father Jacob, *son of my right hand.*

BEON. See **BEAN.**

BERA, a king of Sodom, who lived in the time of Abraham, *Gen. xiv.* The war he was engaged in with Chedorlaomer, is the first which we have on record.

BERACHAH, (valley of) in the tribe of Judah, to the west of the Dead sea. *2 Chron. xx. 26.*

BEREA, a city of Macedonia, where St. Paul preached the Gospel with great success, *Acts xvii. 10---13.* At the foot of mount Bermius, to the south of Aegae. The Bereans are commended for their reception of the gospel, on an impartial examination.

BERED, a town of Judah, near Kadesh, supposed to be the same with Arad, or Hazar-addar, in the Hebrew, and in our version. *Numb. xxxiv. 4.*

BERENICE, daughter of Agrippa, surnamed the Great, king of the Jews, and sister to young Agrippa, also king of the Jews; was present with her brother Agrippa, *Acts xxv. 13.* and heard the discourse which St. Paul made before Festus.---She was first of all betrothed to Mark, son of Alexander Lyfimachus, alabarch or chief publican of Alexandria; afterwards she married Herod, king of Chalcis, her uncle by the father's side; and after his death, Polemon, king of Pontus; continued but a little time with Polemon,

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and returning to her brother Agrippa, lived with him in a manner, that made them both be spoken of very little to their advantage. See *Juvenal, Sat. vi. 156.*

BERESCHITH, (in the beginning) a name the Jews give the book of Genesis, which begins with this word.

BERI, son of Zophah, of the tribe of Asher. *1 Chron. vii. 36.*

BERIAH, son of Asher, and father of Hebel and Malchiel, *Gen. xlv. 17.* From whom the family of the Beriites had their name. *Numb. xxvi. 44.*

BERITH. See **BAAL-BERITH**.

BERODACH-BALADAN, son of Baladan, king of Babylon, who sent ambassadors to Hezekiah, king of Judah, with letters and presents, upon receiving information that he had been sick, and was then recovered in a miraculous manner. *2 Kings xx. 12, &c.*

BEROTH, a city of Syria, conquered by David, *2 Sam. viii. 8.*

BEROTHATH, a city mentioned in Ezekiel (xlvii. 16.) thought to be the same with Beroth of Syria.

BESIMOTH. See **BETH-JESIMOTH**.

BESOR, *1 Sam. xxx. 9.* a brook, which falls into the Mediterranean, between Gaza and Rhinocorura; called, *Amos vi. 14.* the brook of the wilderness.

BETAH, a city of Syria, taken by David from Hada-dezer, *2 Sam. viii. 8.* and thought to be the same with Beten, which, *Josh. xix. 25.* is set down as belonging to the tribe of Asher: also the same as Tibhath.

BETH, the second letter of the Hebrew alphabet, which gives name to beta of the Greeks.

BETHABARA, a place beyond Jordan, where John the Baptist baptised, *John i. 28.* Bethabara, is thought to be the place where the Israelites passed the river Jordan, under Joshua; and where the common ford of this river is supposed to have been, from its name.

BETH-ACARA, or *Beth-haccerim*, *Jer. vi. 1.* a city seated on an eminence between Jerusalem and Tekoa; of which Malchiah, son of Rechab, was prince. *Neb. iii. 14.*

BETHAKAD, or *Bethked*, *2 Kings x. 12.* translated appellatively by some, shearing-house, by others supposed to be a place between Jezreel and Samaria.

BETH-ANATH, a city of the tribe of Naphthali. *Josh. xix. 38.*

BETHANY, a considerable place at the foot of mount Olivet, about 15 furlongs eastward of Jerusalem, at present but

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but a small village. Here it was that Mary and Martha lived with their brother Lazarus, *John* xi. 1. Even at this day they show travellers a castle, which they suppose to have been the mansion-house of this holy family; now ruinous.

BETH-ARABAH, a city in the tribe of Judah, afterwards assigned to Benjamin. *Josh.* xv. 6. and xviii. 22.

BETH-ARAN, *Betbaram*, or *Beth-aramphtha*, a fenced city beyond the Jordan, towards the Dead sea, called *Livias*. *Numb.* xxxii. 36. *Josephus*.

BETH-ARBEL, *Hof.* x. 14. St. Jerome and the Alexandrian manuscript read *Jerubbaal*, and understand it of Gideon's victory over *Zalmunna*, *Judges* viii. 12.---Others understand the words to relate to *Shalman*, or *Shalmaneser*, gaining the battle at *Beth-arbel* against *Hoshea*, last king of *Israel*, a history not mentioned in scripture.---There were several *Arbelas*, of which *Eusebius* and *Josephus* speak, one near *Sephoris*; another in the great plain, nine miles to the east of *Legio*; a third beyond the *Jordan* in the region of *Pella*.

BETH-AVEN, the same with *Bethel*; one of the cities where *Jeroboam* set up his golden calves, whence the prophet *Hosea* (iv. 15.) calls it in derision *Bethaven*, the house of vanity, or idols, instead of *Bethel*, i. e. the house of God, the name the patriarch *Jacob* formerly gave it, when he had the vision there of the mysterious ladder, *Gen.* xxviii. 19.---But *Bethaven* was a distinct town, *Josh.* vii. 2. to the south-east of *Bethel*, and near it.

BETH-AZMAVETH. See **AZMAVETH**.

BETH-BAAL-MEON, *Josh.* xiii. 17, the same with *Baal-meon*, *Numb.* xxxii. 37. which see.

BETH-BARA, a place beyond the river *Jordan*, *Judges* vii. 24. thought to be the same with *Bethabara*.

BETH-BASI, a city in the tribe of *Judah*. *1 Macc.* ix. 62.

BETH-CAR, a city of *Dan*. *1 Sam.* vii. 11.

BETH-DAGON, a city in the tribe of *Asher*, *Josh.* xix. 27. Another in the tribe of *Judah*, *Josh.* xv. 41.---*Beth-Dagon* is also the temple of *Dagon* at *Gaza*, *Judg.* xvi. Another at *Ashdod*. *1 Sam.* v.

BETH-EKED. See **BETH-AKED**.

BETHEL, a city to the west of *Hai*, about eight miles to the north of *Jerusalem*, on the confines of *Ephraim* and *Benjamin*. Here *Jacob* passed a night in his way to *Mesopotamia*, and had the vision of the miraculous ladder; in the morning he took the stone, which he had made his pillow,

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pooured oil upon it and set it up for a pillar, calling the place Bethel, or house of God.

BETHEL, (forest of) near Bethel. *2 Kings* ii. 24.

BETH-EMEK, a frontier city of Asher. *Josh.* xix. 27.

BETHER, (mountains of) *Cant.* ii. 17. and in viii. 14. translated mountains of spices. Some take Bether to be Bethoron, called Bether by Eusebius, Bethara by Josephus, and Bethra in an old Itinerary. It was taken by the emperor Adrian, in the rebellion of Barchochebas; situate, according to Eusebius, in the neighbourhood of Jerusalem, about 12 miles. Calmet takes it to be the upper Bethoron, between Diospolis and Cesarea, 52 miles from Jerusalem.

BETHESDA, a pool or great reservoir of water, situate near the sheep market at Jerusalem. It signifies in the Hebrew, the house of mercy; was indeed, as the name intimates, a kind of hospital, with five porticos, or cloysters, built round it, to accommodate and shelter those who might resort to it for pleasure, convenience, or cure; for the water was highly esteemed on account of some medicinal virtues that attended it, and the benefit many had received by bathing in it; and its reputation was greatly advanced, since at a certain season, which returned at some particular periods, (and which some confine to the feast of the passover) an angel descending into the pool, stirred the water, and providence so ordered it, that the next person who went in after the stirring of the water, was cured, whatever his distemper was. *John* v. 4.

BETH-EZEL, *Mic.* i. 11. a city of Judah.

BETH-GAMUL, a city of the Moabites, in the tribe of Reuben. *Jerem.* xlviii. 23.

BETH-HACEREM. See **BETH-ACHARA**.

BETH-HARAN. See **BETHARAN**.

BETH-HOGLA, the name of two places; one, of the tribe of Judah, *Josh.* xv. 6. at the distance of eight miles from Gaza, according to Eusebius: the other, *Josh.* xvii. 21. placed by Jerome, at two miles distance from the Jordan, and belonging to Benjamin.

BETH-HORON, the name of two cities in the tribe of Ephraim, *1 Chron.* vii. 24. the upper and nether: some place the upper in the north of Ephraim, and the nether in the south; while others place them nearer to each other, and both in the south of Ephraim.

BETH-JESHIMOTH, a city in the tribe of Reuben, *Josh.* xiii. 20. It was possessed afterwards by the Moabites, *Ezek.* xxv. 9. placed by Eusebius 12 miles from the Jordan.

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BETH-LEBAOTH, a city in the tribe of Simeon, *Josh.* xix. 6. sometimes called Lebaath. *Josh.* xv. 32.

BETHLEHEM, a city in the tribe of Judah; likewise called Ephrath, or Ephratah, *Mic.* v. 2. and its inhabitants Ephrathites; small in itself, but rendered very considerable on account of our Saviour's birth.---Small and considerable in different respects; so that there is no inconsistency between Micah and St. Matthew. Bethlehem is situate upon the declivity of a hill, about two leagues from Jerusalem. It is generally visited by pilgrims, and is furnished with convents of Latins, Greeks, and Armenians. There is likewise another city of this name in the tribe of Zebulun. *Josh.* xix. 15.

BETH-MAAKA. See ABEL.

BETH-MEON, a city of the Moabites in the tribe of Reuben. *Jer.* xlviii. 23.

BETH-MILLO, a place near Shechem. *2 Kings* xii. 20.

BETH-NIMRAH, a city in the tribe of Gad, *Numb.* xxxiii. 36. which Calmet takes to be the same with Nimrim, *Jer.* xlviii. 34. five miles to the north of Bethzaida.

BETH-OGLA. See BETH-HOGLA.

BETH-PALET, a city in the most southern part of the tribe of Judah, *Josh.* xv. 27. called Beth-Phelet. *Nehem.* xi. 26.

BETH-PAZZEZ, a city of Issachar. *Josh.* xix. 21.

BETH-PEOR, a city of Moab, given to the tribe of Reuben, *Deut.* iv. 46. the house of Peor, an idol of the Moabites. *Numb.* xxv. 18.

BETH-PHAGE, a small village of the priests, situate on mount Olivet, about 15 furlongs from Jerusalem. *Mat.* xxi. 1.

BETH-PHELET. See BETH-PALET.

BETHSAIDA, belonged to the tribe of Naphtali, a country remarkable for plenty of deer, *Gen.* xlix. 21. and as it lay at the north end of the lake of Genesareth, it was commodious for fishing, whence its name. Before the time of Philip the tetrarch, it was only an inconsiderable village; he raised it to a magnificent city, and gave it the name of Julias, out of respect to Julia, daughter of Augustus Cæsar.

BETH-SHALISHA, thought to be the same with Balthalisha, 15 miles to the north of Diospolis, *Eusebius*.

BETH-SHAN, or *Beth-shean*, a city belonging to the half tribe of Manasseh, on the west of the Jordan, and not far from that river, *1 Sam.* xxxi. 10. It was a considerable city in the time of Eusebius and Jerome, and was then, as it had been for several ages before, called Scythopolis; from an in-road made by the Scythians into Syria: and said to be

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600 furlongs from Jerusalem, *2 Macc. xii. 29.* After the defeat at mount Gilboa, the Philistines took the body of Saul and fastened it to the wall of Bethshan, whence the men of Jabesh-Gilead took it down. *1 Sam. xxxi. 10, &c.*

BETH-SHEMESH, the name of two cities, one of the tribe of Judah, and sacerdotal, *Josh. xxi. 16.* The Philistines having sent back the ark, it was brought to Beth-shemesh, *1 Sam. vi. 12.* where some of the people, out of curiosity, having looked into it, fell dead, to the number of 70. The other in the tribe of Issachar, *Josh. xix. 22.* A third in Naphthali, *ib. xxxviii. Judg. i. 33.*

BETH-SHITTAH, a Transjordan place, where Gideon's pursuit of the Midianites ceased. *Judg. vii. 22.*

BETHSURA, or *Beth-Zur*, a city belonging to the tribe of Judah, *Josh. xv. 53.* a place of great strength, defending the passage into Judah on the south side of Idumea, about 20 miles distant from Jerusalem, in the way towards Hebron. *2 Chron. xi. 7.*

BETH-TAPPUAH, a city in the tribe of Judah, *Josh. xv. 53.* situate in the way to Egypt, 14 miles from Raphia.

BETHUEL, son of Nahor and Milcah, Abraham's nephew, and father to Laban and Rebekah. *Gen. xxii.*

BETHUL, a city of Simeon. *Josh. xii. 4.*

BETHULIA, a fictitious town of Galilee, for which there is no other authority, but the apocryphal book of Judith, a romance, rather than a true history, as the more learned do now acknowledge. And such, as admit its reality, are not agreed about its situation, some making it the same with Bethul in the tribe of Simeon; others again placing it in Zebulun, in Galilee.

BETH-ZACHARIAH, *1 Macc. vi.* a place near Bethsura.

BETHZAIDA, the same with *Bethsaida*, which see.

BETH-ZUR. See BETHSURA.

BETOMESTHAM, or *Betomastham*, a city of Judah, over-against Asdraelon, near Dothaim. *Judith iv. 5. ib. xvi. 5.*

BETONIM, a city of the tribe of Gad, *Josh. xiii. 26.* towards its north extremity, and bordering on Manasseh.

BETROTHING. See MARRIAGE.

BEZEK, a city in the tribe of Judah, celebrated for a victory of the Jews over the Canaanites, *Judg. i. 4, &c.* near Scythopolis, at the passage of the Jordan.

BEZER, a city beyond Jordan, given by Moses to the tribe of Reuben, *Deut. iv. 43.* refugial, *Josh. xx. 8.* levitical, *Josh. xxi. 27.* and 36. it is said to be in the wilderness, because situate in Arabia-Deserta, and the east part of Edom, encompassed on every side with desarts: and to belong sometimes

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times to Reuben, sometimes to Edom, and sometimes to Moab; because on the confines of all three. It is also called Bosra or Bozra.

BEZETH, a city on this side the Jordan, which Bacchides, general of Demetrius Soter, king of Syria, surprized, and threw all the inhabitants into a great pit. *1 Macc. vii. 19.*

BIBLE, called by way of excellence, *Biblos, the book*, the sacred volume in which are contained the revelations of God to mankind, distinguished into the Old and New Testament. The Jews admit only the old, collected and published by Ezra, as is unanimously agreed; and divided into three parts. 1. The law. 2. The prophets. 3. The hagiographa; which see.---The division of the Bible into chapters was done by Hugo de Sancto Caro, or Hugo Cardinalis, a Dominican friar, who flourished about the year 1240, and first projected a concordance to the Vulgate, distinguishing the parts of the chapters by the letters of the alphabet, *a, b, c, &c.* placed on the margin. The division of chapters into verses, as they now stand in our Bibles, was done by the Rabbi Mordecai Nathan, for the Old Testament, about the year 1445.---Ezra's canon could not possibly contain the prophet Malachi, nor the book of Nehemiah, both of them being posterior to Ezra.---And, that in the first book of Chronicles, the genealogy of the sons of Zerubbabel is carried down to the time of Alexander the Great, consequently could not be in Ezra's canon. It is therefore probable, that the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi were adopted into the canon in the time of Simon the just, the last of the men of the great synagogue, *Prideaux.*

BIBLOS. See **GIBLOS.**

BICCURIM. See **FIRST-FRUIT.**

BICHRI, father of Sheba, remarkable for his rebellion against David. *2 Sam. xx. 1, &c.*

BIGTHAN, an officer of Ahasuerus's guards, who, conspiring against his master, was discovered by Mordecai. *Esth. ii. 21.*

BIGVAI, the name of two men who returned from Babylon. *Ez. ii. 2. and viii. 14.*

BILDAD, the Shuite, sprung from Shuah, son of Abraham by Ketura.

BILEAM, a city in the tribe of Manasseh, on the other side the Jordan; *levitical. 1 Chron. vi. 70.*

BILHAH, Rachael's handmaid, *Gen. xxx. 3, &c.* Jacob's concubine.

BIND,

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BIND, and *loose*, with respect to guilt, denotes condemnation or absolution, or binding on, or loosing from, guilt, *Matt. xvi. 19*. With respect to the law, these terms declare whatever is lawful or unlawful, permitted or forbidden, binding-on the former, and loosing from the latter, *Matt. xxiii. 4*.---To bind the law on the hand for a sign, *Deut. vi. 8*. about the neck, *Prov. vi. 21*. is to have it continually in view, never to lose sight of it.

BINNUI, one who separated from his wife, having married her contrary to the law. *Ex. x. 30*.

BIRD, distinguished into clean and unclean, *Levit. xi*. as used, or not, for food or sacrifice.---In sacrifices for sin, whoever could not afford a lamb or a kid, might offer two turtles, or two young pigeons; one for a sin-offering, the other for a burnt-offering, *Levit. v. 7*.---10. after wringing off the head from the neck, squeezing out the blood at the side of the altar, and plucking out the crop with the feathers off, which were thrown on the east side of the altar; the bird was cleft without dividing, and burnt upon the altar; though, when Abraham offered birds, he placed them entire upon the altar, *Gen. xv. 10*.---In the case of leprosy healed, the patient offered two sparrows alive, or two birds alive and pure, the blood of one of which was mingled with running water, and the live bird, together with a bunch of cedar-wood, hyssop and scarlet, was dipped in the blood and water, with which the priest sprinkled seven times the patient; after which the live bird being let loose, the patient was declared clean. *Levit. xiv*.

BIRSHA, king of Gomorrah, at war, the first on record, with Chedorlaomer and his allies. *Gen. xiv. 2*.

BIRTH, the exclusion of the foetus out of the mother's body, *Exod. xxviii. 10*. this is natural birth. 2. It denotes a supernatural, or miraculous birth, which exceeds the powers of nature, as the birth of Christ, *Matt. i. 18*. 3. A spiritual birth, or regeneration, *Tit. iii. 5*. which is the acting from new principles and new motives, formed in the soul by the spirit of God, enlightening the understanding, and thereby influencing the will from a view of what is best. 4. Figurative, it is taken for heavy anguish and distress, *2 Kings xix. 3*. 5. For a natural state in sin, *Ezek. xvi. 3*.

BIRTH-RIGHT, or right of primogeniture; that of the first-born, or eldest son, *Gen. xxx. 20*, &c.---Birth-right among the Israelites had many privileges annexed to it; the principal and grand privilege was the descent of the Messiah, which

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which Esau profanely despised. The first-born was consecrated to God, in memory of the deliverance in Egypt from the destroying angel, *Exod. xxii. 29.* had a double portion allotted him, *Deut. xxi. 17.* had a pre-eminence and an authority over his brethren, *Gen. xlix. 3.* forfeited by Reuben, and the double portion bestowed on Joseph.

BISHOP, a corruption of the term, *episcopus*; which literally signifies an overseer. Among Christians it denotes a person who has the inspection and superintendence of a church in doctrine and in government, conformably to the gospel.---Christ Jesus is called the shepherd and bishop of our souls, *1 Pet. ii. 25.* And St. Paul, *1 Tim. iii. 1, 2, &c.* describes the qualities requisite in a bishop.

BITUMEN. See **ASPHAR**.

BLASPHEMY, an immediate offence against God, either by ascribing any thing to him unbecoming his divine nature, or by derogating from his attributes, in ascribing that to the creature, which is due only to the creator. Blasphemy against the Holy Ghost is that mentioned, *Matt. xii. 31.* from which passage it plainly appears, that this blasphemy is to be understood of the Pharisees, ascribing the miracles wrought by the power of the Holy Ghost to the power of the devil, against conscience and better knowledge, from forethought malice, and resolved obstinacy against the strongest means of conviction; and therefore pronounced unpardonable. And this is confirmed by what the apostle pronounces, *Heb. vi. 4, &c.* in which is implied a settled purpose of mind to oppose the truth against the strongest light of conscience.

BLESSING, or *Benediction*, is either wishing to, *Gen. xxvii. 29. xlix. 25. 1 Pet. iii. 9.* or actually bestowing on, any one a benefit, favour or good things, spiritual or temporal, regarding the soul or the body, this life, or that which is to come, *Deut. xxviii. 2. Psal. xxiv. 5. Isa. xlv. 3. Ephes. i. 3.* The benefit or favour itself is called a blessing, *Josh. xv. 19. 1 Sam. xxv. 27.* because accompanied with good wishes or blessings.---The means of conveying a blessing; such was Abraham, because the progenitor of Christ, *Gen. xii.* and thus the Jews were a blessing, because Christ was to descend of them according to the flesh, *Isa. xix. 24.*---The blessing of Abraham, *Gal. iii. 14.* that conferred on Abraham; namely, free justification, and reconciliation with God, through faith in Christ.---The blessings of heaven above denote rain or dew in abundance; blessings of the deep, or of water from springs, so valuable in hot countries; blessings

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blessings of the breasts and of the womb ; great fruitfulness of women and cattle. *Gen.* xlix, 25.

BLIND, and *Blindness*, either corporal, as want of bodily eye-sight, *John* ix. 1. or mental, affecting the mind through corruption or bribery, *Exod.* xxiii. 8. through wilful and obstinate ignorance, *ib.*---The blind and the lame, *2 Sam.* v. 6. an insult offered by the Jebusites to David, as if so secure of the strength of their place, that they could entrust the defence of it to such persons.---One of the characters of the Messiah is, that the blind, both in body and mind, should be enlightened by him, *Isa.* xxxv. 5. and this our Saviour proposed to the observation of John's disciples, as fulfilled in reality: *Matt.* xi. 5.

BLOOD, is that red liquor circulating in the arteries and veins of the animals which have bones, and consisting of a brinish water, called serum, and of solid parts, which appear as red globules, serving for the support of life, and for the nourishment of the parts of the body,---From the beginning the eating of blood was forbidden, either alone, or mixed with the flesh, as in the case of suffocating animals and killing them without drawing the blood; because the blood, in which the soul or animal life consists, *Gen.* ix. 4---6. *Levit.* xvii. 10---14. *Deut.* xii. 23---25. was to be shed to make atonement for guilt, as typical of the blood of Christ, to be shed for our justification, *Rom.* v. 9. and eternal redemption, *Heb.* ix. 12. Blood has several significations in scripture, as that of guilt, *Acts* xviii. 6. Punishment, *Matt.* xxvii. 25. Death or murder, *Gen.* iv. 10. Man's fallen nature, *Ezek.* xvi. 6. *John* i. 13. The reason and wisdom of fallen man, *Matt.* xvi. 17. The first man, *Acts* xvii. 26. Juice of the grape, *Gen.* xlix. 11. The sacramental symbol, or representation of the blood of Christ, whereby the New Covenant, or Testament, was confirmed, *Matt.* xxvi. 28. *Heb.* x. 29. The death and sufferings of Christ, *Rom.* iii. 25.

BOAZ, or *Booz*, son of Salmon and Rahab, *Ruth* iv. 21. one of our Saviour's ancestors, according to the flesh, *Matt.* i. 5. Also the name of the left-hand pillar of the temple, *1 Kings* vii. 21.

BOCHIM, a place supposed to be the same with Baca, *Psal.* xxxiv. 6. near Jerusalem. Another *Bochim* near Gilgal. *Judg.* ii. 1.

BODY natural, that which we animate, and is to return to dust; contradistinguished, *1 Cor.* xv. 44. to a spiritual body; not gross, heavy or frail, but altogether at the command of the soul, light, airy and firm; whereas our
body

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body at present is only in partial subjection to the soul.---
 Body is also opposed to shadow or figure, *Col. ii. 17.* the ceremonies of the law, as shadows, to Christ the substance.---
 The godhead dwells in Christ bodily, i. e. really, not figuratively, *Col. ii. 9.*---Body denotes the corrupt nature of man, the sensitive powers and carnal affections, *1 Cor. ix. 27.*---In a moral sense, body signifies a society, or number of men, united together to promote some common end. And thus the church is a body, united among themselves, and to their head Christ, by the Spirit of faith and love.

BONDAGE. See **CAPTIVITY.**

BOOZ. See **BOAZ.**

BOSTRA. See **BEZER.**

BOTTLE, among the Hebrews, a vessel generally made of goats skin, well pitched over and sowed together, in which liquors were kept, and the mouth was through one of the animal's paws.---Bottles denote the clouds, containing rain, *Job xxxviii. 37.* To put new wine into old bottles, *Matt. ix. 17.* by this Christ denotes the impropriety of putting his disciples on the same austerities that John put his, considering their low measure of knowledge and strength.

BOUNTY. See **LIBERALITY.**

BOW. See **RAIN-BOW.**

BOZEZ, *1 Sam. xiv. 4.* a projecture of a rock near the garrison or station of the Philistines, over-against Michmas.

BOZRA. See **BEZER.**

SHEW-BREAD. See **SHEW.**

BRUTE. See **BEAST.**

BUKKI, an high-priest of the Jews, son of Abithua, and father of Uzzi. *1 Chron. vi. 5.*

BUL, the eighth month of the ecclesiastical, and second of the civil year, among the Jews; answers to our October, and consists of 29 days; mentioned only once. *1 Kings vi. 38.*

BURNING-BUSH, yet not consumed, that in which God appeared to Moses, at the foot of mount Horeb, *Exod. iii. 2.* An emblem of the people of Israel, then in the fire of affliction, yet remaining unconsumed.

BURNT-OFFERING. See **OFFERING.**

BUZ, son of Nahor and Milcah, *Gen. xxii. 21.* of whom Elihu was a descendant. *Job xxxii. 2.*

BUZI, a priest, the father of the prophet Ezekiel, *i. 3.*

BYBLOS. See **GIBLOS.**

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CAB, a Hebrew measure of capacity, both liquid and dry, containing about two English pints.

CABBALA, or *Kabbala*, a rabbinical, not biblical term, properly signifies traditions proposed in a mysterious enigmatical way, thought to have been delivered by revelation to the antient Jews, and transmitted by oral tradition, serving for the interpretation both of the books of nature and scripture; to these interpretations of the written law it is that our Saviour's censure is to be applied, when reproving the Jews for making the commandments of God of none effect through their traditions, *Mark vii. 13*. But the truth is, that the artificial Cabbala, to distinguish it from simple tradition, consists principally in the fanciful combinations of words, letters and numbers, by which they pretend to discover the true meaning of scripture.

CABBON, a city of Judah. *Jesh. xv. 40*.

CABUL, Hebrew, *dirty*, the name which Hiram, king of Tyre, gave to the twenty cities, of which Solomon made him a present, as not being to his mind; situate in Galilee, probably near Tyre, *Walls*; called Chabalon, Chabelon, and Chabulon.

CADAMIM. See KISHON.

CADESA, or *Cadesa*, and *Cadis*. See KENESH.

CAESAR, a title borne by all the emperors from Julius Cæsar down to the destruction of the Roman empire, and confirmed by a decree of the senate. It was also a title of distinction for the intended or presumptive heir to the empire. In scripture the reigning emperor is called Caesar, without any other distinguishing name, as Tiberius, *Matt. xxii. 21*. Nero, *Acts xxv. 10*.

CAESAREA, a city built by Herod the Great, and thus called in honour of Augustus, being formerly called the tower of Strato. This city stood on the sea-side on the coast of Phœnicia, was well built, and had a remarkably fine port. *Josephus*.

CAESAREA PHILIPPI, *Matt. xvi. 13*. *Mark viii. 27*. a town near the springs of the Jordan, built by Philip the tetrarch, on the spot where Lais stood.

CAIAPHAS. See CAIPHAS.

CAIN,

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CAIN, eldest son of Adam and Eve, and murderer of his brother Abel. See ABEL.

CAIN, a city of Judah. *Josh* xv. 57.

CAINAN, son of ENOS, born in the year of the world 325; at which time his father was 90. *Gen* v. 9.

CAINAN, son of Arphaxad, and father of Salah, mentioned only in the Septuagint, *Gen* x. 24. and xi. 12. and in *Luke* iii. 36. but neither in the Hebrew text, the Samaritan, nor the Vulgate.

CAIPHAS, or *Caiaphas*, high-priest at the time of our Saviour's death; son-in-law of Annas, who is also called high-priest at the same time that Caiaphas enjoyed the priesthood, *John* 18. the reason whereof may be, that he had a long time enjoyed that dignity.

CALAH, a city of Assyria, *Gen* x. 12. called also *Chalch*, *Cale*, or *Chale*, and built by Nimrod.

CALCOL, or *Chaleol*, fourth son of Mahol, the son of Zerah, a Levite, and eminent musician. *1 Kings* iv. 3. *1 Chron* ii. 6.

CALE. See CALAH.

CALEB, son of Jephunneh, of the tribe of Judah, who, together with Joshua, being sent to view the land of Canaan, brought up a good report, but the other deputies an evil; whereupon God protested, that they should not see the land of Canaan, but only Caleb and Joshua. *Josh* xiv. 6.

CALEB, a district in the tribe of Judah. *1 Sam* xxx. 14.

CALF, the young of a cow, commonly used in sacrifice.---*Molten Calf*, the idol set up by Aaron at the foot of mount Sinai, *Exod* xxxii. doubtless in imitation of the Egyptian Apis, *Acts* vii. 39.---*Two golden calves*, set up by Jeroboam, the one at Bethel, the other at Dan, the two extremities of his kingdom, from political views, to prevent the return of the ten tribes to the house of David, *1 Kings* xii. 27, 28.---*Calves of our lips*, *Hos* xiv. 2. denotes sacrifices of praise and prayer offered to God. The Septuagint read, *the fruit of our lips*, adopted by the apostle, *Heb* xiii. 15. as exegetical of, *the calves of our lips*.

CALI. See HALI.

CALISTHENES, one of the king of Syria's officers, who set fire to the temple gates in the time of the Maccabees. But the people having discovered him, he fled into a house for protection, whereupon they set fire to it, and burnt him in it. *2 Macc* viii. 33.

CALLING, or *Vocation*, in general denotes God's proposing to man in his word the conditions of the covenant of grace,

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grace, in order to salvation; and this is external or common vocation or calling, *Matt.* xx. 16. and xxii. 3. But when a man is brought to repentance, faith, and holiness, this is internal, effectual calling, *Rom.* viii. 30. *Heb.* iii. 1. to which the word of God is a prerequisite, *Rom.* x. 14--17. *1 Cor.* i. 21. For every change in the mind is produced by external objects, or by what strikes the senses; and the amendment of the soul is begun by representations, which are made to the understanding. And therefore that vocation may be effectual, the natural powers of the man; or as they are in their state of sin and corruption, are to have a contrary tendency; for naturally their tendency is to evil, to sin, which in effectual calling is to be avoided and lamented. To effect this contrary tendency, is naturally not in the power of man, as not possible to arise from his preceding corrupt state, in which he is inclined to ill, and averse from good. This tendency or direction therefore of the powers of man must come from without, or be the result of a miracle, with respect to nature or the kingdom of nature; as it would be a miracle, with respect to the kingdom of grace, were this tendency produced without the use of the word. Whatever operation cannot be accounted for, from the nature or powers of things, must arise from the immediate interposition of God alone, called the operation of the holy spirit, and the grace of God, exerted on account of Christ. And therefore not only the word, but the spirit, as two gifts, always necessary in the kingdom of salvation or grace, are promised, *Isa.* lix. 21. *Hag.* ii. 5. which is to be observed against the Pelagians on one hand and Fanatics on the other. When a man is by effectual calling brought to faith and holiness, it is plain, that a tendency is produced in him to seek true happiness or salvation, and to promote the glory of Christ: and hence the will from slavish becomes free, *John* viii. 36. And hence also the limits of nature and of grace may be seen; and that this change is neither of the substance or essence of the soul, but of its tendency from evil to good, and therefore modal or accidental; produced by a supernatural conviction of revealed truths, called illumination, *2 Cor.* iv. 6. as every moral change in a man takes its rise from the understanding, by which the will is influenced and inclined to spiritual good, called spiritual life, *Eph.* ii. 5. *Wyttenbach.*

CALNEH, a city in the land of Shinar, built by Nimrod, and the last city mentioned as belonging to his kingdom, *Gen.* x. 10. thought to be the same with Calno, *Isa.* x. 9. and

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9. and with Canneh, *Ezek.* xxvii. 23. said by the Chaldee, by Eusebius, and Jerome, to be the same with Ctesiphon on the Tigris, in Mesopotamia.

CALVARY, or, as it is called in Hebrew, *Golgotha*, the place of skulls, from the similitude to the figure of a skull, or man's head, was a small eminence or hill, to the north of mount Sion, and to the north-west of Jerusalem, and being appropriated to the execution of malefactors, was therefore shut out of the walls of the city, as an execrable and polluted place.

CAMBYSES, son and successor of Cyrus, king of Persia, and the Ahafuerus mentioned in *Ezra* (vi. 6.) During this prince's reign, which was seven years and five months, the building of the city and temple of Jerusalem was stopped at the petition of the Samaritans.

CAMMON. See **CHELMON**.

CAMON, a city belonging to the tribe of Manasseh, on the other side the Jordan, where Jair, one of the judges of Israel, was buried, *Judges* x. 5.---Another on this side the Jordan, six miles from Legio, to the north. *Eusebius*.

CAMP, or *Encampment*, of the Israelites was under the immediate direction of heaven; *Moses*. The whole body of the people was disposed under four large battalions, so placed as to enclose the tabernacle in the form of a square, and each under one general standard; *Numb.* ii.---Military men, such as Folard, greatly admire their method of encampment, imitated first by the Greeks, and afterwards by the Romans, between whose manner, and that of the Jews, he can perceive no difference.

CANA of *Galilee*, a little town where Jesus performed his first miracle, *John* ii. so called to distinguish it from another Cana in the tribe of Asher, *Josh.* xix. 28. not far from Sidon, and so farther north than it.

CANAAN, son of Ham, who, according to the Hebrews, having first discovered his grandfather's nakedness, gave notice of it to his father Ham; that Ham diverted himself with it, and acquainted his brothers Shem and Japhet, who, out of respect covered their father; that Noah when he awoke, having understood what had passed, cursed Canaan, the first who discovered the indecency.---Canaan was the father of a numerous posterity; Sidon, his eldest son, founded and peopled the city Sidon, and was father of the Sidonians and Phœnicians.---Canaan's numerous posterity likewise inhabited the land of Canaan, thus called after him, and afterwards conquered and possessed by the Israelites, according to the promise and by the command of God; the measure of

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their idolatry and abominations being then compleated.--- This command of God gave the Israelites a just right to the land of Canaan, whose inhabitants had, by their sins, forfeited all title to it.---If it be objected, that the war was carried on with uncommon cruelty, by a general extermination; it is to be remarked, that the Israelites, properly speaking, waged no war, but had only in charge the execution of a judicial sentence, pronounced by God against them.---If it be farther objected, that, *Deut. xx. 10.* the Israelites were commanded to grant peace to such as sued for it, according to the common laws of arms, and the general practice in war; we are to observe, that, in the same breath, the Canaanites are expressly excepted, *ver. 15, 16.*---The example of the Gibeonites proves nothing in this case; there being much deceit on the one side, and great precipitation on the other.---That children should be doomed to a general butchery, seems highly severe.---But if translated from the miseries and temptations of this world, to a state of perfect and uninterrupted happiness, they must have made an exchange much for the better, and far preferable to any thing they could enjoy in this life.---And at this day, providence so orders it, that nation rises up in arms against nation; in all which the intention of men may be bad and vicious, but that of heaven is to punish one, or other, or both, as their crimes shall deserve.---Such of the Canaanites as escaped this general slaughter withdrew, some into Africa, others into Greece, and the islands of the Mediterranean. Many of the old inhabitants of the north-west parts of Canaan, particularly on the coast of Tyre and Sidon, were not driven out: whence this tract seems to have retained the name of Canaan; called by the Greeks, Phœnicia; the more inland parts, inhabited partly by Canaanites, partly Syrians, Syrophœnicia. *Matt. xv. 22. Mark vii. 26.*

CANDACE, the name of an Ethiopian queen, whose eunuch, coming to Jerusalem to worship the Lord, was baptized by Philip the deacon, near Bethsura, in the way to Gaza, as he was returning to his own country, *Acts viii. 27.* It has been asserted, that by the preaching of her eunuch, the queen was prevailed upon to turn Christian. This is the Ethiopia beyond Egypt, of whose government Pliny testifies, that it was in the hands of women, who, for several successions, assumed the name Candace.

CANDLESTICK, was made by Moses of hammered gold, a talent in weight, with seven branches, including the shaft, *Exod. xxv. 31, 32.* put into the tabernacle in the holy

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holy place, over against the table of shew-bread, on the south side, in order to give light : its basis was of pure gold : the six branches, three on each side the shaft, were adorned with flowers and knobs alternately, as was also the shaft ; upon each was a golden lamp, trimmed every evening.---Solomon set up in the temple ten such candlesticks, five on the north and five on the south side of the holy place, 1 *Kings* vii. 49. On Vespasian's triumphal arch is still to be seen the candlestick, with the other vessels of the second temple.---The seven golden candlesticks, *Rev.* i. 20. are a figure of the church, enlightened by the sevenfold, or various operations of the spirit of God.

CANNEH. See **CALNEH.**

CANON, or rule, applied to scripture, denotes the measure of our faith and practice.

CANTICLES, from *Canticum*, literally signifies songs, but is particularly applied to a canonical book of the Old Testament, called in Hebrew, the *song of songs*, i. e. *the most excellent of all songs*. It is universally allowed to be wrote by king Solomon, and has been generally received both by the Jewish and Christian churches as canonical. This song is a kind of epithalamium, in form of an idyl, the speakers being a bridegroom and his friends, a bride, and her companions.---The author had certainly in view Solomon's nuptials, *chap.* iii. 11. in order allegorically to express the espousals of Christ with his church.---It is a very sublime composition, full of fire, delicacy, and inimitable beauties; and distinguished into seven days, or rather parts, answering to the seven days of celebrating nuptials.

CAPERNAUM, a city celebrated in the gospels, being the place where Jesus usually resided, during the time of his ministry.---It stood on the sea of Galilee, on the borders of Zebulon and Naphtali. It took its name from an adjacent spring, celebrated for its clear and limpid water. It is now, according to our Saviour's prophecy, *Matt.* xi. 23. become a poor and desolate village, consisting only of a few fishermen's cottages.

CAPHTOR, the island of Caphtor, whence came the Caphtorim, otherwise called the Cherithim, or Cherithites, or Philistines, *Gen.* x. 14. *Deut.* ii. 23. *Amos* ix. 7. The generality of interpreters suppose by Caphtor was meant Capadocia. But Calmet brings many arguments to prove, that by this island was meant Crete.---Notwithstanding which, Wells contends, that they came from Coptos, an island in the Nile.

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CAPITATION, denotes a poll-tax: Moses ordained, *Exod.* xxx. 30. that every Israelite should pay by the head half a shekel, worth about eighteen-pence of our money, for his soul. And many interpreters are of opinion, that this law was designed to take place, as often as the people were numbered; and that the neglect of making this payment was the cause of the death of so many, *2 Sam.* xxiv. 1. But the generality maintain, that it was an annual tax allotted for the expences of the tabernacle.

CAPTIVITY, a state of thralldom or slavery, by the fate of war.---After the deliverance from Egypt, there are six captivities reckoned under the judges: but the greatest and most remarkable were those of Judah and Israel, which happened under their kings. From the prophetic as well as historical books of scripture, we shall however find the Israelites return from the captivity, equally with the tribes of Judah and Benjamin.---Since the destruction of their city and temple by the Romans, the Jews, though not in a state of captivity, are dispersed all over the world, remaining a distinct people, now near 2000 years; a remarkable instance, not to be paralleled in the history of mankind.---*Job* xlii. 10. it is said, that *God turned the captivity of Job*, to denote deliverance from distress and misery.---*To lead captivity captive*, *Eph.* iv. 8. is to lead captive those, who had led others into captivity; such as death, satan and sin, led in triumph by the ascension and victory of Christ over them.

CARAITES, or *Karaites*, a sect among the Jews, who, rejecting the cabbala and the fanciful rabbinical interpretations, adhered to the letter of scripture, as their only rule.

CARCHEMISH, a town lying upon the Euphrates, and belonging to the Assyrians, *2 Chron.* xxxv. 20. And is the same with the Circesium of the Greeks and Romans.

CARMEL, a city in the tribe of Judah, situate in the southern part of Palestine, on a cognominal mountain, *Jesh.* xv. 55. Also the name of a mountain on the Mediterranean, to the south of Ptolemais.

CARNAIM. See **ASTAROTH**.

CARNAL, properly signifies what relates to the flesh.---Figuratively, the sensitive appetite and affections, arising from the corrupt nature of man, unenlightened and unrenewed, and opposed to the spirit; which in scripture denotes reason enlightened by the spirit of God, *John* iii. 6. *Rom.* viii. 7.---10. Between these two, namely flesh and spirit, there is a struggle, which is to continue for life, *Rom.* vii.

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15, and 23.---Applied to the ceremonial law, consisting in ordinances, relating to the body, and the purifying of the flesh, without reaching the soul, *Heb. ix. 10.*---To the external things, needful for the support of the body, *Rom. xv. 27. 1 Cor. ix. 11.*

CARPUS, a disciple of St. Paul, who dwelt at Troas, *2 Tim. iv. 13.*

CARSHENA, one of the principal officers in Ahasuerus's palace. *Esth. i. 14.*

CASIPHIA, *Ezra viii. 17.* probably Caspius, near the Caspian sea, between Media and Hyrcania, where there were many captives.

CASLEU. See CISLEU.

CASLUHIM, *Gen. x. 14. 1 Chron. i. 12.* a son of Mizraim, and his descendants: some will have it to be upper or lower Egypt; others, Colchis.

CASPHOR, *1 Macc. v. 26.* a city in Gilead, thought to be Heshbon.

CASPIS, *2 Macc. xii. 13.* a town of Syria.

CASTOR and Pollux, according to heathen mythology were two brothers, sons of Jupiter and Leda, sprung from the same egg: Jupiter having had converse with Leda, in the form of a Swan, for which reason they were represented each with half an egg-shell on his head; in great reputation for valour, for which divine honours were paid them; seamen in particular shewed them much devotion, being called upon in all storms; and people, when they took shipping, making vows to them. *Acts xxviii. 11.*

CATHOLIC. See GENERAL.

CATTATH, a city of Zebulun. *Josh. xix. 15.*

CENCHREA, a port of Corinth, on the Saronic bay, *Acts xviii. 18.* where now is only to be seen a tower.

CENDEBEUS, general of the troops belonging to Antiochus Sidetes, king of Syria. *1 Macc. xv. 38, &c.*

CENSER, the pan in which incense is burned. Solomon made censers of pure gold. *1 Kings vii. 50.*

CENTURION, an officer commanding an hundred soldiers; often mentioned in the New Testament.

CEPHAS, the name given by our Saviour to St. Peter, *John i. 42.* and the same with the Greek Petros, or Latin Petrus.

CEREMONIES, *Heb. ix. 1.* are sensible signs of things, which we want to recollect occasionally. And hence we may form a judgment of ceremonies; for if adapted to bring certain good thoughts to mind, they are proper and good;

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otherwise, they are useless and superfluous: and this is applicable both to civil and religious ceremonies.

CERTAINTY, denotes the perception of the truth or falshood of a proposition, for reasons, either fully sufficient or not; in the first case our certainty arises from demonstration; in the last our certainty is only probable. *Prov. xxii.*

21. *Luke i. 4.*

CHABALON. See **CABUL**.

CHABOR. See **CHEBAR**.

CHÆREAS, brother to Timotheus and Apollophanes, governor of Gazara. *2 Macc. x. 32.*

CHALACH, or *Chale*. See **CALAH**.

CHALCOL. See **CALCOL**.

CHALDÆA, a country of Asia, known in the most ancient times by the name of Shinar, or Shinaar; situate between 30 and 35 degrees of north latitude; bounded, according to Ptolemy, on the north by Mesopotamia; on the east by the Tigris; on the west by Arabia-deserta; on the south by the Persian gulf. Its metropolis was Babylon, whence the country more immediately in the neighbourhood of this city was called Babylonia.---The Chaldæans were famed for their knowledge in sciences, more particularly astronomy and astrology; called *Casdim* in Hebrew.

CHALDEE *paraphrases*, are ancient versions of the Old Testament, called *targumim* by the Jews, held by them in great esteem; and are those of Jonathan and of Jerusalem.

CHALI. See **HALL**.

CHALMAD. See **CHILMAD**.

CHAM, or *Ham*, the country of the Zuzims, *Gen. xiv. 5.* situation unknown.

CHAMARIM. See **CHEMARIM**.

CHAMOS. See **CHEMOSH**.

CHAOS, denotes that state, in which our earth lay, upon its creation; said by Moses to be without form and void: in arranging which, and making it a fit habitation for man, six days were employed; which properly constitute the history of the creation, a series of facts in succession, the heavens and the earth being instantaneously produced in the beginning, and therefore not admitting an historical narration, which implies a succession of facts. See **CREATION**.

CHARACA, a city of the tribe of Gad, whence Judas Maccabæus drove Timotheus. *2 Macc. xiv. 17.*

CHARAN. See **HARAN**.

CHARASHIM, (valley of) lying along the Jordan in the tribe of Benjamin. *1 Chron. iv. 14.*

CHARIOTS

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CHARIOTS *of War*, were, in battle, cars for men of arms; two sorts of chariots are spoken of in scripture, one for princes and generals to ride in, the other to break through the enemy's battalions; which being armed with iron scythes, mowed down the enemy before them. They appear not to have been ever used by the Israelites, their country being mountainous, and therefore baffling their use.

CHARIOTS *of Aminadab*. See **AMINADAB**.

CHARITY, a principle of prevailing love to God and good-will to men, 1 *Cor.* xiii.---And by a metonymy, the effects of charity, acts of beneficence.

CHEBAR, *Ezek.* i. *Chobar*, Septuagint, Vulgate, also *Habor*; according to some, a river of Assyria, which empties itself into the Euphrates in the upper Mesopotamia. But others make it a cut from the Euphrates to the Tigris, executed by Chobar, according to Pliny; and hence the name. But whether it was that which was carried to Seleucia, now Bagdad, or any other, is altogether uncertain.

CHEDORLAOMER, king of the Elamites, who were either Persians, or a people bordering on Persia. This was one of the four confederate kings, who made war upon the five kings of the Pentapolis of Sodom, and who, after having defeated these kings, and made themselves masters of a great booty, were pursued and routed by Abraham, *Gen.* xiv. and Lot and all the booty recovered.

CHELMAD. See **CHILMAD**.

CHELMON, *Judith* vii. a city opposite to Esdraclon; supposed to be the same with the Cammon of Eusebius, who places it at eight miles to the north of Legio.

CHEMARIM, or *Cbamerim*, *Zephan.* i. 4. the name of the priests of the false gods, particularly the worshippers of fire; the word is derived from the Hebrew word *Cbamar*, which signifies *black*, or *blackness*; and generally translated in our English versions, *the priests of the idols*, or *priests clothed in black*. Though some commentators suppose, that by the word *Cbemarim* is meant the idols or objects of worship themselves, become black by being exposed to the sun.

CHEMOSH, or *Chamos*, an idol of the antient Moabites, *Numb.* xxi. 29. This word is from a root, which, in Arabic, signifies *to make haste*; whence some have supposed that he is the same with the sun; but others again, the same with the Roman Priapus: and, according to Jerome, the same with Baal-peor, not different from Priapus. Vossius imagines this idol to be the Comos of the Greeks; or Bacchus, according to others.

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CHENANIAH, a master of the temple-music, *1 Chron.* xv. 22. excelling mightily in his profession.

CHEPHIRAH, a city of the Gibeonites, afterwards given to the tribe of Benjamin. *Josh.* ix. 17.

CHEREAS. See **CHAEREAS**.

CHEREM. See **ANATHEMA**.

CHERETHIM, or *Cherethites*, are denominations for the Philistines, *Ezek.* xxv. 16. *Zeph.* ii. 5. See **CAPHTOR**.
 ----David had guards, called Cherethites and Pelethites, *2 Sam.* xv. 18. and xx. 7. what they were is the question: Calmet makes them Philistines, for whom Cherethites was certainly another name. But it is not to be supposed that David would employ any of these uncircumcised people for the guard of his person: several expositors are therefore of opinion, that they were David's own subjects, who from the beginning accompanied him in his distress, and continued with him among the Philistines under the protection of Achish, and took their names, Cherethites, from that people; a thing not uncommon for bodies of soldiers to take name from their place of residence, and very frequently from their captain or commander: since therefore we find, *1 Chron.* xiii. 3. mention made of one Pelet, son of Azmayeth, who resorted to David at Ziklag, while under the protection of Achish, it is but supposing him to be their captain, and we soon come to the reason why they were called Pelethites; unless we suppose them rather denominat-ed from Peleth, son of Jonathan, who was of the king's own tribe. *Patrick, Poole, Life of king David.*

CHERITH, or *Criih*, a brook in the half tribe of Manasseh, on the west of the Jordan, falling into this river below Bethsan, or Scythopolis. Near this brook, and in the valley through which it runs, the prophet Elijah lay concealed for some time, to avoid the persecution of Jezebel; and here he was fed by ravens. *1 Kings* xvii. 3, 4.

CHERMON, the same as *Hermon*.

CHERUB, or plurally, *Cherubim*, an order of angels. The prophet Ezekiel (i. 10. and x. 14.) speaks of them as having the face of an ox. Josephus says that they were winged creatures, such as man never saw. Spencer, from the prophetic vision, *Ezek.* i. in which the Cherubim are said to have four forms, supposes them to have had the face of a man, the wings of an eagle, the back and mane of a lion, and the feet of a calf. It is a tradition among the Hebrews, that the standard of the tribe of Judah carried a lion; of Ephraim, an ox; of Reuben, a man; and of Dan, an

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an eagle. God therefore would sit upon Cherubim, bearing the forms of these animals, to signify that he was the leader of the four battalions of Israel.

CHESALON, a city in the tribe of Judah. *Josh.* xv. 10.

CHESED, father of the Casedim or Casdim, the Hebrew name for Chaldeans, was the son of Nahor and Milcah, *Gen.* xxvii. 22. though probably they took name from another Chesed.

CHESIDEANS. See **ASSIDEANS**.

CHESIL, a city in the tribe of Judah, *Josh.* xv. 30. called Chil by Eusebius, who places it in the south of Judah.

CHESULLOTH, a city situate on the side of mount Tabor. *Josh.* xix. 18.

CHEZIB, the same with Achzib in *Josh.* xv. 44. and in *Micah* i. 14.

CHIL. See **CHESIL**.

CHIDON, the threshing-floor of Chidon, is the place where Uzzah was suddenly struck dead, 1 *Chron.* xiii. ix. called, 2 *Sam.* vi. 6. the threshing-floor of Nachon. It is not known whether Chidon and Nachon are names of men or of places.

CHILEAB, son of David and Abigail. 2 *Sam.* iii. 3.

CHILION, son of Elimelech and Naomi. *Ruth* i. 1.

CHILMAD, *Ezek.* xxvii. 23. called Chelmad, Vulgate; and Chalmad, Septuagint; a country joined with Ashur.

CHIMHAM, son of Barzillai the Gileadite, honoured and enriched by David, 2 *Sam.* xix. 37. Also the name of a place near Bethlehem. *Jer.* lxi. 17.

CHIOS, an island in the Archipelago, next to Lesbos, over against Smyrna, and not above four leagues from the Asiatic continent. *Acts* xx. 15.

CHISLEU. See **CISLEU**.

CHISLON, the father of Elidad, of the tribe of Benjamin, *Numb.* xxxiv. 21. one of those deputed to share out Canaan.

CHISLOTH-TABOR, *Josh.* xix. 12. or *Chesulloth*, 18. the Chafalus of Eusebius, situate at the foot of mount Tabor, ten miles to the east of Diocæsarea.

CHITTIM, generally supposed to be the same with Macedonia, *Numb.* xxiv. 24. 1. *Macc.* i. 1. peopled by Kittim, son of Javan, and grandson of Noah, *Gen.* i. 4. But *Dan.* xi. 30. the Romans are meant.

CHIUN,

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CHIUN, *Amos*, v. 26. translated Rompha by the Septuagint, and by Luke, *Acts* vii. 43. Remphan; which, according to some, are different names of different deities; but to others, different names for one and the same deity, namely Saturn; called Keiran among the Persians and Arabians, denoted by Rompha or Remphan among the Egyptians, and therefore thus translated by the Septuagint, whose translation was made in Egypt.

CHOBAR. See **CHEBAR**.

CHODSHI, or *Hodshi*, in Gilead, of unknown scite. *2 Sam.* xxiv. 6.

CHORAZIN, a town of Judah on the sea of Galilee, and not far from Capernaum, and consequently on the west coast of that sea. *Matt.* xi. 21.

CHOREBA, a town of Judah, mentioned *1 Chron.* iv. 22.

CHOZEBAH. See **KOZEBAH**.

CHRIST, a Greek word, which signifies anointed, and answers to the Hebrew, Messiah; which see. It is also taken for Christ's mystical body, comprising him as the head, and the church as his members, *1 Cor.* xii. 12. for his doctrine, *Eph.* iv. 20. for his spirit, *Rom.* viii. 10.

CHRISTIAN, a name for such as profess to believe and practise the religion of Christ; first brought up at Antioch, *Acts* xi. 26. to be distinguished from those who barely profess.

CHRONICLES, a canonical writing of the Old Testament, containing an abridgment of all the sacred history, from the beginning of the Jewish nation to their return from the captivity, taken out of those books of the Bible which we still have, and out of other annals which the author, supposed to be Ezra, had then by him.

CHUB, *Ezek.* xxx. 5. taken by Calmet for the habitation of the Cubii of Ptolemy, in the Mareotis.

CHUN, a city of Syria, *1 Chron.* xviii. 8. thought to be the Cunna of Antonine.

CHURCH, in its original appellation, properly signifies an assembly, or the place of assembly: in the New Testament, such as profess the doctrines of Christianity, and this is the external and visible church; and doctrine being either true or false, the external church is accordingly such. The internal or invisible church consists of true believers, *Ephes.* i. 1. and this church constitutes the kingdom of grace; in the closest union, by faith, as members of the same body, with Christ their head, and by love mutually with each

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each other, and this is called the communion of saints. And as these are the true characters of the internal, so true doctrine and worship are the only genuine and sufficiently distinctive marks of the external church, wholly superseding any other notes or characters whatever. And, notwithstanding all the malice and power of her enemies, the true church has continued, and shall continue in being to the end of the world, *Pf. cx. 1. Matt. xvi. 18.* The true church can be but one, as truth can be but one, which no distance of time or place can affect or destroy, and in this respect it is called the catholic or universal church; as when considered with respect to any particular place, it is called the particular church. The œconomy or dispensation of the church is threefold. See OECONOMY. In order to lay the foundation of his church, Christ appointed twelve apostles and seventy disciples, ordering such as gave up their names to him to be baptized by way of initiation or consecration, and to keep up the memorial of his death, by the use of the Lord's supper; which are the only ceremonies under the gospel. Christ assumed no legislative authority, enacted no laws, either civil or criminal, only rescued the laws in being from the corrupt glosses of the Pharisees; disclaimed all judicial power, either in civil or criminal cases. Whence it appears, that though he would have order kept up in his church, *1 Cor. xiv. 33. Eph. iv. 11, &c.* yet, without any coercive government, a thing entirely inconsistent with the nature of such a society, whose end is instruction and a practice suitable to it, which can never, in the nature of things, be accomplished by external coercion; so that the manner of promoting this order consistently with the nature of the society, excluding all external coercion, (unless we except the exclusion of an unworthy member, the justifiable practice of every society) is altogether optional or discretionary: nor did he prescribe any external form of government to his church. As the church is collected or formed into a society by the preaching of the word, persons are particularly to be appointed for this purpose, who have no right to impose any formulary of doctrine or worship of their own devising or authority by constraint; every member of this society, which, as such, is a society of equality, or members on an equal footing, having a right of examination or liberty of conscience, consisting in the right of believing and practising only what they are truly convinced is agreeable to the word of God; and as consent in doctrine and worship at first formed this society, so a dissent,

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sent in those respects dissolves it; and any member dissenting fundamentally from the tenets of the society, ceases to be a member, and forfeits the rights, privileges, and emoluments of it. Order and regularity contributing to the benefit of the church, there must be persons to conduct and administer its affairs; which is all the ecclesiastical power they have, founded on the consent of the members, and therefore ceasing on the ceasing of that consent. This power should cause no prejudice to civil society or government, the end of religion being to contribute to the good of society. The church therefore is only incorporated into the state, not forming a distinct state, because destitute of all supreme authority, and insusceptible of any sovereignty. Let it be added, that the doctrine of Christ comprises three capital articles recommended to the church, namely, repentance towards God, faith in the Lord Jesus Christ, and unfeigned love to God and man, the genuine result of true faith; without which it ceases to be faith, and degenerates to a vain and presumptuous opinion, a mere phantom without any reality.

CHUSHAN-RISHATHAIM, king of Mesopotamia, who oppressed the Israelites for eight years; at length delivered by Othniel, son of Kenaz, whom the Lord raised up for that purpose. *Judg. iii. 8, &c.*

CHUZA, steward to Herod Agrippa, and husband to Joanna, of whom there is mention made *Luke viii. 3.*

CILICIA, a country in the south-east of Asia Minor, and lying on the northern coast at the east end of the Mediterranean; the capital city is Tarsus, the native place of St. Paul. *Acts, xxi. 39.*

CINNERETH, or *Cimmeroth*, a city in the tribe of Naphtali. Many suppose, with much probability, that this city is the same with Tiberias; as the lake of Genesareth, which is in Hebrew called the lake of Cinnereth, is without doubt that of Tiberias.

CIRCUMCISION, a rite or ceremony among the Jews, performed by cutting off the foreskin, or the skin covering the glans of the penis.---It was not only used by the Jews, but by the Egyptians, and by all the descendants of Ishmael, and is now a ceremony of initiation into the Mahometan religion.---Circumcision was the sign and seal of the covenant between God and Abraham, *Gen. xvii. 10. Rom. iv. 11.* to cleanse him and his seed from their natural corruption, signified by cutting off the foreskin, *Deut. x. 16.* and xxx. 6. and that through Christ the promised seed; or it

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it was a sign and engagement of devoting himself to God and renouncing idolatry.----Circumcision denotes also the Jews, as uncircumcision does the Gentiles, *Gal. ii. 7, &c.* Also such as are spiritually circumcised, or made partakers of the thing signified by it, *Philip. iii. 3.* The reasons for instituting circumcision are, first, topical, from the climate; because the uncircumcised were subject to a distemper, called the carbuncle, *Philo*: the second, political, as a mark of distinction from all other people: the third, moral, to denote the mortification of carnal appetites, the circumcision of the heart.

CISLEU, or *Casleu*, the ninth month of the ecclesiastical year, and third of the civil, among the Hebrews, and answers pretty nearly to our November.

CITY of God, is in general the city of spirits, or the moral government of God over rational beings without exception; obliged, from the nature of a city or kingdom, to answer the end of their superior, God: whence arises a mutual connection between God and his rational creatures, in virtue of a right to enforce his will, and of their obligation to comply; and this is properly a society or city, instituted for the happiness of the society, as rational creatures; from which all the rights of the supreme governor, and all the obligations of the citizens, are deducible. Of these citizens some are in a lapsed state, others continue in their state of integrity; that is, some have lost, and others have retained the primeval image, in which they were created, and by which they were enabled to answer the end of their creation, the glory of God, or the manifestation of the divine perfections. As to the possibility of the defection of rational creatures from their allegiance, see *Fall of Man*. Some of these rebels are irretrievably and without hope left in their state of perversion, whence arise remorse and despair, which constitute their punishment. To those of the human race, led aside from their allegiance by the former, terms of grace are offered, which at their highest peril they reject. See **FAITH, TESTAMENT**. But those that continue in their integrity have every thing to expect from the divine munificence; encreasing degrees of perfection in knowledge, in goodness; consequently happiness without end throughout all the ages of eternity.----**City of God** is a scriptural expression, denoting true believers, the elect, the effectually called, the finally persevering and saved, under Christ their head and king, *Acts v. 31. Rev. xix. 16. Eph. i. 21, 22. Philip. ii. 9, 10, 11.* To him this
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right belongs, in virtue of his purchase, *Acts* xx. 28. *1 Pet.* ii. 9. and of his delegation by the father, *Matt.* xxviii. 18. and besides, of his being fully qualified to exercise it, being endued with every divine perfection of infinite wisdom, power, justice, &c.

CITY of Refuge. See REFUGE.

CLAUDIA, a Roman lady, converted by St Paul. *2 Tim.* iv. 21.

CLAUDIUS, emperor of Rome, and successor to Caius Caligula.---King Agrippa contributed much to his accepting and keeping possession of the empire; in consideration of which service, he gave him all Judea, which, at the death of this prince, he again reduced into a province, and sent Cuspius Fadus to be governor.---In the ninth year of his empire, Claudius published an edict for expelling all Jews out of Rome, *Acts* xviii. 2. which edict most probably extended to Christians also, since they were there confounded under the general name of Jews.---Claudius was poisoned by his wife Agrippina, and succeeded by Nero her son.

CLAUDIUS FELIX. See FELIX.

CLAUDIUS LYSIAS, a military tribune, who kept guard at the temple, and rescued Paul from a tumult of the Jews, raised against him, *Acts* xxi. 27. 28. and *chap.* xxii. and from a conspiracy entered into by forty Jews. *Acts* xxiii. 21.

CLEMENT, there is mention made of Clement in the epistle to the Philippians, (iv. 3.) where St. Paul says Clement's name is written in the book of life.---It is generally believed he was afterwards bishop of Rome, and author of the epistle which goes under his name.

CLEOPAS, according to the antient fathers who speak of him, was brother to Joseph, and uncle to our Lord, on marrying Mary, sister to the virgin. He was a faithful disciple; to him it was, together with another disciple, as they were travelling to Emmaus, Christ made his appearance after his resurrection. *Luke* xxiv.

CLEOPATRA, daughter of Antiochus the great, was carried to Ptolemy Epiphanes, king of Egypt: this princess is described *Dan.* xi. 17.

CLEOPATRA, daughter of Ptolemy Philometor, and Cleopatra his sister, married first to Alexander Balas, from whom she was divorced and given to Demetrius Nicanor, king of Syria. She forsook his bed, while confined prisoner in Parthia, and lived with his brother Antiochus Sidetes;

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detes; returned to him again, and laying a design to poison her son Gryphus, was prevented by his obliging her to drink the draught herself, in the year of the world 3382; before Christ 118.

CLOUD, (pillar of). See PILLAR.

CNIDUS. See GNIDUS.

COELE-SYRIA, a name occurring only in the Apocrypha; in a larger sense denoting the country south of Seleucia, quite to Egypt and Arabia; but, in a more restrained sense, the valley between Libanus and Antilibanus.

COHORT, translated band, *Acts* xxi. 31. a military term among the Romans, denoting five or six hundred men, or a regiment.

COIN. See MONEY.

COLOSSE, a capital city of Phrygia, stood at no great distance from Laodicea and Hierapolis, whence we find St. Paul mentioning the inhabitants of these three cities together, *Col.* iv. 13.---It is now (Dr. Wells informs us) quite buried in ruins, the memory of it being chiefly, if not wholly, preserved by St. Paul's epistle to its inhabitants.

COMFORTER, a name given to the Holy Ghost, who is to teach and bring all things to remembrance concerning Christ. *John* xiv. 16---26. and xv. 26.

COMMUNION, denotes the mutual union of true believers by love, arising from their union by faith with Christ the head, *Rom.* xii. 5. *1 Cor.* x. 17. The Lord's supper, *1 Cor.* x. 16. in which there is mutual intercourse between Christ, by participation of his spirit, and believers by faith, *1 John* i. 3. and with each other by love.

CONCISION, *Philip.* iii. 2. a contemptuous appellation of circumcision, by which the apostle shews, that it was no more than a mere cutting the flesh, being now no longer a seal of the covenant.

CONCORDANCE *of the Bible*, a sort of dictionary, in which the words of the Bible are ranged alphabetically, and explained. See BIBLE.

CONCOURSE, a theological term, which denotes the providence of God employed about the actions of things, the result of their active powers, which are preserved by God; but the actions, as modifications or accidents, are produced by the things themselves. And this in every action we are to consider two things; namely, the material, physical, or external part of the action, which consists in the motion of the body, or its members, in executing the will

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of the soul, and in itself is no ways vicious: and, secondly, the moral part of the action, which is the intention, or the mind acting from understanding and will, and consequently from liberty; this intention constitutes a moral action: and the material and moral parts of an action concur to form but one action, because soul and body act harmonically. Thus in murder, we can distinguish between the motion of the body of the slayer, and his evil intention in slaying; but both of them constituting only one action. This concurrence of God is physical, because concurring with the physical part of the action only; and special, because every action is an individual, no action existing in general; and as is the action, so must the concurrence be; and general only as extending to every individual action. The concurrence of God is not only simultaneous, but also previous or predetermining, by affording occasions of acting, which infer no absolute necessity; as appears from the conduct of David with respect to Saul, whom David had twice in his power, compared with the suggestions of those about David, who urged him to take away his life.---All the seemingly harsh expressions used in scripture concerning evil actions, are to be understood of the external or physical acts only, and not of the internal or moral; as *Exod. vii. 3. 2 Sam. xvi. 10. Acts ii. 23. Rom. i. 28.*

CONCUBINE, is a woman who enjoys the commerce of the male by temporary compact, without the rights of a wife; or admitted to bed and board, without sharing in his fortune: so that concubinage is a species of polygamy; which see.

CONCUPISCENCE, is sensitive appetite, arising from the confused notion of a good, apparent only, not real, the result of the depravity of our nature, and the being under the sway of our appetites. *Rom. vii. 8.*

CONDEMNATION, denotes the passing sentence on the guilty, *Deut. xxv. 1.* The reason of passing sentence, namely guilt, *John iii. 19.* The punishment itself, *Rom. viii. 1.* Rash, unjust, or uncharitable censure, *Luke vi. 37.* The good example and conduct of others, which passes sentence on the obstinately wicked and perverse, *Matt. xii. 41.*---*God condemned sin in the flesh, Rom. viii. 3.* that is, passed sentence upon it, and accordingly punished sin by the sufferings of his son in the flesh.

CONFLAGRATION. See FIRE.

CONSANGUINITY, denotes relation by blood; in which the relation by affinity can have no place, as the son marrying

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marrying the mother, *Lev. xviii. 7.* the brother his sister; the grand-father his grand-daughter: the same thing holds in other very near consanguinities. But whether a brother can marry a sister, must be determined by the necessity of circumstances; as in the first propagation of mankind, the sons of Adam must have married their sisters; but since the multiplication of mankind, that necessity is ceased of course.

CONSCIENCE, in a moral sense, is the judgment which a man passes on the morality of his actions, their purity or turpitude; whether conformable, or not, to the law of God. Conscience therefore is the internal rule of action, presupposing the external; namely, the law of God. It is moreover plain, that conscience requires understanding and judgment, also the knowledge of the law, and the considering our actions: so that conscience may be called a practical syllogism, the first proposition, or major, containing the rule; the second, or minor, compared to a book or witness, the fact; and the conclusion representing the judge or executioner.---With respect to its truth, conscience is divided into true and false, every judgment being either of these; and the last is called an erroneous conscience. Moreover, when we judge a thing to be true, we do so either with certainty, with probability only, or with doubt: and hence conscience is distinguished into certain, probable, and doubtful; and the reason of doubt is called scruple of conscience, which is removed by a more distinct knowledge. Again, conscience, with respect to time, is distinguished into antecedent, which is the judgment we pass prior to the action, *Gen. xxii. 3. xxix. 8.* and *1 Sam. xxiv. 7.* and into consequent, that posterior to the action, *Pf. li. 3. Acts v. 41.* and then conscience commands or forbids in the first case; in the last, approves or disapproves, causing pleasure or pain. If the consequent be contrary to the antecedent, in the case of an evil conscience, it may be called accusing; and the uneasiness thence arising is called sting, or remorse of conscience, *Gen. iv. 13. Acts ii. 37.* But if, on the contrary, the consequent agrees with the antecedent conscience, it may be called absolving.

CONSECRATION, a devoting or setting apart any thing to the worship or service of God. As all the first-born, *Exod. xiii. 2. xii. 15.* All the Israelites, *Exod. xix. 6.* The tribe of Levi, and the family of Aaron, *Numb. i. 49. iii. 12.* In the New Testament the faithful are consecrated to the Lord. *1 Pet. ii. 9.*

CONSERVATION. See PRESERVATION.

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CONSOLATION, denotes those motives offered for the support of the afflicted, either from reason or revelation; which last contains God's promises in Christ, *2 Cor. i. 5.* The Holy Ghost, the worker of comfort, is therefore called the comforter, *Jahn xvi. 7.* The promises of the word are the grounds of comfort, *1 Thess. iv. 18.* and ministers and the faithful are helpers of our comfort, *1 Cor. vii. 6, 7.* To wait for the consolation of Israel, is to wait for Christ, to afford comfort against troubles spiritual and temporal, against sin and afflictions.

CONTRITE, are such, whose hearts are truly and deeply humbled under a sense of sin and guilt, and God's subsequent displeasure; opposed to the stony heart, insensible of sin and its consequences. *Isai. lvii. 15.*

CONVERSION, a figurative expression for effectual calling, the mind being enlightened, and the will inclined, the man directs his steps a different course, and takes a different way from what he formerly did. *Ezek. iii. 19. xviii. 21. Acts iii. 26.*

CONVICTION, in general, denotes the being assured of the truth of any proposition; and is either natural, brought about by means of reasoning, or supernatural, by the spirit of God enlightening the understanding about revealed truths, *2 Cor. iv. 6.* it is from the understanding, or by means of conviction, that every moral change in man takes its rise; and from conviction arises persuasion, by which the will is swayed.

COOS, or *Cos*, an island in the Archipelago, lying near the south-west point of Asia Minor, and having a city of the same name. *Acts xxi. 1.*

COR. See **HOMER.**

CORBAN, a word which signifies a gift, offering, or present made to God, or his temple. *Mark vii. 11.*

CORBAN, is likewise a name for the treasury, where the offerings, which are made in money, were deposited. *Matt. xxvii. 6.*

CORINTH, a celebrated city, capital of Achaia, seated on the isthmus which separates Peloponnesus from Attica. It was famed for the wealth, luxury, and lasciviousness of its inhabitants. In this city, St. Paul preached in the year 52, and made many converts. After his departure, he wrote two epistles to them; the main design in both is to vindicate himself, and support his authority from the aspersions and calumnies of some false teachers, who entered in among them. *Locke.*

CORNELIUS,

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CORNELIUS, a Roman centurion, who, though originally a Gentile, was one who feared God, was constant at his devotions, and did many charitable acts.---God accepted his piety, and ordered him to send for Simon Peter, who would acquaint him and his whole family with the means of salvation, *Acts* x. 1; &c.---He was converted and became afterwards an eminent Christian; some say he was bishop of Cæsarea, and others make him bishop of Ilium, and others again of Scepſis.

CORRUPT Communication, *Ephes.* iv. 29. vicious intercourse, arising from the vicious heart of the speaker, and tending to infect the minds of the hearers.

COS. See **COOS**.

COSAM, *Luke* iii. 28. son of Elmodam, and one of our Saviour's ancestors.

COVENANT, a mutual agreement between two or more persons, in which something is required to be done, in order to partake of some benefit.---God made two covenants with man, the first at his creation, when he required him to forbear the use of the forbidden fruit, under the sanctions of life and death, *Gen.* ii. 16. in the breach of which he involved his posterity, and brought misery and death on himself and them; *Rom.* v. 12---20. The second after his fall, by promising not only forgiveness, upon repentance through the atonement of Christ, but a right to life; and both these freely upon acceptance only, as the unmerited gifts of God, through the substitution of Christ, who underwent the penalty, and perfectly fulfilled the law in all its demands, of which his ascension to heaven was a manifest proof, *Psal.* lxviii. 19. *Ephes.* iv. 18.---The covenants with Noah, Abraham, and the Israelites, were only different dispensations of this second covenant, the future Messiah being represented and exhibited to the faith of believers by sacrifices and other instituted rites, *Psal.* xl. 7. *Heb.* x. 7. with the collateral proof of prophecy, which points out the family from which, and the time in which, he was to arise.

COURT, an entrance into a palace or house. The great courts belonging to the temple of Jerusalem were three; the court of the Gentiles, so called, because the Gentiles were allowed to enter so far and no farther; the second was the court of Israel, because all the Israelites, provided they were legally purified, had a right to enter; the third, the court of the priests, where the altar of burnt-offerings stood, and where the priests and Levites exercised their ministry.

Figuratively

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Figuratively the church of Christ, *Zech. iii. 7.* also the false church. *Rev. xi. 2.*

COZBI, one of the Midianitish women who persuaded Zimri, the son of Salu, to commit the most ignominious crimes with her. They were both slain by Phinehas. *Numb. xxv. 6.---15.*

CREATION, denotes properly the bestowing actual existence on things, that were before only possible, *Gen. i. 1.* commonly called, making things out of nothing; consequently contingent things, or things the existence of which depended upon the will of a necessary being; and which all together constitute the world, which therefore must have had a beginning: God created all things by his will, and spirits only act by will. Hence it follows, that by creation no change happened in God, it being only the execution of a divine decree, or will of God; and that as little is the world from God by way of emanation, a thing as repugnant to the simplicity of God, as inconsistent with the contingency of the world. Creation is two fold, either immediate, which we have been now explaining, and by which spirits and the elements, or first principles of bodies, were created; or mediate, when a thing is formed from a matter, in itself inhabile or unqualified for such formation, *Gen. i. 21,* and *ii. 19.* of which alone a history can be given, as implying a series of facts.---Creation must be the work of God alone, there being an infinite distance between something and nothing, and therefore an infinite power requisite: hence the scriptures ascribe it to God alone, *Isai. xlv. 24.* and *Jer. x. 10.---12.* and as incommunicable to a creature, either as a principal or instrumental cause. The matter of mediate creation was originally from God, no uncreated matter previously existing; because otherwise it must have existed of itself; and whatever thus exists is immutable, because necessary; can therefore admit of no transformation in the situation, magnitude and figure of its parts: and that no created matter existed prior to God's creation, the scriptures testify, *Heb. xi. 3.*---As creation is the work of God, so it must be ascribed to all the three persons in the Deity, as is done *Gen. i. xx. Eccl. xii. 1.* and that in the order in which they stand with respect to each other; and this is done by means of certain words, as *Rom. xi. 36. John i. 3. Heb. i. 2. Ps. xxxiii. 6.* The three persons are here not to be considered as social causes, as they act not by a different, but by the same infinite power.---If the world was created, it must have

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have had a beginning; but at what time, reason cannot discover, only forms some probable conjecture from the novelty of arts and sciences, and from the no very early beginning of kingdoms, and from history not going a great way back.---*In the beginning God created the heavens and the earth*: This beginning must be that of the six days, no other being supposeable; and therefore all creation arose instantaneously and at once in this beginning: in all this there is nothing impossible to Omnipotence. Whatever is mentioned as posterior to this beginning, regards either the proper dispositions and arrangements made in the earth for the reception of man, in order to render it a fit habitation for him; or only the allotment or destination of the parts, said to be created in the beginning, with respect to the earth. On the first day light arose, the bare result of the vertiginous or diurnal motion of the earth, accompanied with a wind; the heavens, including the air and all beyond it to the starry frame, being created in the beginning. On the second day, the firmament, or rather expanse, is said to be made, which is that part of the air allotted for the reception of the clouds, and called heaven; and, from its allotment, said to be then created, though created in the beginning. On the fourth day happened the allotment of the sun, moon, and stars, for signs and for seasons, and for days and years, by the earth's annual motion. The explication of the history of the creation in this manner, entirely precludes the objection arising from the great disparity, or disproportion, observable between the works of the seven days of the week.---In a figurative sense, creation denotes the exertion of a divine power in the conversion of men, by enlightening their understandings, and, in consequence, inclining their wills; a power exceeding all natural efforts, consequently miraculous, or out of the usual course of nature. *Eph. ii. 10. Ps. li. 20.*

CREOPHAGY, animal food: it is a question, whether it was allowable till after the flood, *Gen. ix. 3.* where an express permission is granted, preceded by a declaration of animals, both terrestrial and aquatic, being delivered into the hands of man; the very same words which are used *Gen. i. 28.* and which must imply the use of them by man; otherwise the dominion granted over them by God would be to no purpose; dominion always implying in it the use of a thing, even to its destruction, if necessary. Besides, sacrifices were instituted in this period; and those of thanksgiving were always concluded with a feast. Not to mention

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that Adam was cloathed with the skins of beasts, which were employed either for sacrifice or for food; and what is said *ver.* 29. with respect to plants, may be referred to brutes, *ver.* 28.

CRESCENS, mentioned by St. Paul, *2 Tim.* iv. 10. concerning the places of whose preaching there are various opinions, though nothing certain can be known.

CRETE, an island in the Mediterranean, extending from east to west 270 miles in length, in breadth no where 50; now called Candia.---Titus was appointed by St. Paul bishop of this island, the inhabitants of which he orders Titus sharply to reprove, since they were (according to the suffrage of one of their own poets, Epimenides, as is generally supposed) "always liars, evil beasts, slow bellies."

CRITH. See **CHERITH.**

CUBIT, a measure in use among the ancients; which was originally the distance from the elbow, bending inwards, to the extremity of the middle finger; this is called the common cubit, or cubit of a man, containing a foot and a half, or half a yard.

CUNNA. See **CHUN.**

CUSH, the eldest son of Ham, and father of Nimrod. The country, called by the name of Cush, is by most interpreters translated Ethiopia. But Bochart has clearly shewn that there was likewise another country called the land of Cush, in Arabia Petræa; that this country extended itself principally upon the eastern shore of the Red sea, and, at its extremity, to the point of this sea, inclining towards Egypt and Palestine. *Numb.* xii. 1. *Habak.* iii. 7. *Job* xxviii. 19.

CUTH, or *Cuthab*, a province of Assyria, which, as some say, lies upon the Araxes, and is the same with Cush; but others take it to be the same with the country the Greeks call Susiana, and which, to this very day, says Dr. Wells, is called Cuthestan. The inhabitants of this province were transplanted into Samaria.

CYAMON, a place situate opposite to Esdraclon. *Judith* vii. 3.

CYAXARES, the name of two kings of the Medes; the first was son of Phraortes, succeeded by Astyages, otherwise called Ahasuerus, who was succeeded by Cyaxares the second, known in scripture by the name of Darius the Mede.

CYMBAL, a musical tinkling instrument of brass, *2 Sam.* vi. 5.

CYPRUS,

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CYPRUS, a famous island in the Mediterranean sea, situate between Cilicia and Syria, extended from east to west 200 miles, and 60 in breadth. It was remarkably fertile, containing all things necessary within itself; but so infamous for its luxury and debauchery, that Venus, the queen of pleasure, took her name from it, and was styled the *Cyprian Queen*.---St. Paul and Barnabas preached the gospel in this island, *Acts* xiii. and it is said the latter suffered martyrdom in it.

CYRENE, a celebrated city of Lybia in Africa, which, as it was the principal of that province, sometimes gave it the name of Cyrenaica, by St. Luke, *Acts* ii. 10. paraphrastically called Lybia about Cyrene.---Many Jews of Cyrene, *Acts* xi. 20. embraced the Christian religion, but others opposed it with great obstinacy.

CYRENIUS. See **QUIRINUS**.

CYRUS, son of Cambyfes, the Persian, by Mandane, daughter of Aftyages, king of Medea; according to Herodotus and Justin, the founder of the Persian, and destroyer of the Chaldean empire, 599 years before Christ. He was raised up by God to deliver the Jews from their captivity, and is represented in Daniel (viii. 3---20.) under the idea of a ram which had two horns, signifying that he should unite in himself the two empires, that of the Medes and Persians. The prophets frequently foretold the coming of Cyrus. Isaiah (xliv. 28.) mentions him by name 200 years before he was born. The accounts history gives of this prince are very confused. Herodotus, and, after him, Justin, relate, that he fell into an ambush, which Tomyris, queen of the Scythians, had laid for him; and that she ordered his head to be cut off, and cast into a vessel full of blood; saying, "Thou hast always thirsted after human blood, now glut thyself with it."---The account Xenophon gives us is infinitely more probable, that he died peaceably in his bed, amidst his friends and servants; for certain it is, that in Alexander's time, his monument was shewn at Pasargada, or Pasagarda, in Persia.---His death happened in the year of the world 3475, according to archbishop Usher, and 529 years before Christ.

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DABBASHETH, a town belonging to the tribe of Zebulun. *Josh. xix. 11.*

DABERATH, the name of two towns, the one in the tribe of Zebulun, *Josh. xix. 12.* the other in the tribe of Issachar. *Josh. xxi. 28.*

DABIR. See **DEBIR.**

DADAN. See **DEDAN.**

DAGON, the god of the Philistines, or the false god of Ashdod, commonly represented as a monster, half man and half fish; like that of Horace. *Art. Poet. ver. 4.*

Desinit in piscem mulier formosa superne,

A handsome woman with a fish's tail.

Whence some learned men derive his name from Dag, a fish; others, supposing him to have been the god of bread-corn, derive his name from Dagan, corn.---Some will have him to be Jupiter, others Saturn, and others Venus; and others again Ceres: Sito being the name of this goddess.---Bochart is of opinion that the god Dagon was Japhet, the third son of Noah; and that they gave him the divinity of the sea, because his lot, and that of his descendants, was the islands, peninsulas, and countries beyond the sea, on the continent of Europe.---Salmasius thinks, that Dagon is the same as Ceto, a great sea-fish; the sea-monster, to which Andromeda was exposed at Joppa, and Derceto, the goddess of the Askalonites, are the same deity.---Selden maintains, that Atergatis is the same as Dagon, a name derived from the Hebrew, Adir Dagan, magnificent fish.---At Gaza, in Palestine, is still to be seen the temple of Dagon, above half of it standing; being that which Samson, taking hold of the two pillars that supported it, pulled down upon himself and on all that were in it, *Judg. xvi.* And these pillars are still extant, to perpetuate the memory of that action, *Baumgarten.*

DAGON, *Dog*, or *Docus*, 1 *Macc. xvi.* *Josephus*; a fortress in the plain of Jericho.

DALETH, the fourth letter in the Hebrew alphabet, from which the Greek delta is derived.

DALMANUTHA, *Mark viii. 10.* the place to which

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which our Saviour came; at this time, says Dr. Wells, lay between, or in the neighbourhood of Magdala and Dalmanutha; and these were seated on the eastern side of the sea of Tiberias. There are several opinions with regard to this text. Others place it near Phiala, or the source of the Jordan.

DALMATIA, a part of Old Illyria, lying along the gulph of Venice. Titus preached the gospel here. *2 Tim.* iv. 10.

DAMARIS, whom some think to have been the wife of Dionysius the Areopagite, was converted by St. Paul's preaching at Athens. *Acts* xvii. 34.

DAMASCUS, a celebrated city in Coele Syria, most beautifully situated near the source of the river Barrhady. *Maundrell*. It was long the capital of a kingdom, called that of Damascus, or Aram of Damascus, or Syria of Damascus; and was a city in the time of Abraham. Notwithstanding all the revolutions which Damascus has undergone, it still passes for one of the finest and most considerable cities in the east, still retaining its ancient name.

DAMMIM. See **PHES-DOMMIM**. The name *Dammim*, or *Dommmim*, bloods, is supposed to be the true name of the place. The Vulgate reads, instead of Ephes-Dammim, in finibus Dammim. *1 Sam.* xvii. 1. *1 Chron.* xi. 18.

DAN, the fifth son of Jacob, and his eldest son by Bilhah, Rachael's hand-maid.---The tribe of Dan had its lot in a fat and fertile soil, between the tribe of Judah eastward, and the country of the Philistines westward; but the limits of their land being very scanty, because it was part only of the territories of Judah, dismembered from the rest, they conquered Laish, near the source of the river Jordan, *Josh.* xix. 47. and built the city Dan.

DAN, a city in the north extremity of Judea, in the tribe of Naphtali, at the foot of mount Libanus, near the source of the Jordan, from which it is supposed that the river takes its name, four miles from Paneas, on the side of Tyre; where a colony of Dan settled, *Joshua*, *Judges*. Here Jeroboam set up one of the golden calves.---From Dan to Beersheba, is a common expression in scripture, to denote the extent of the country from north to south.

DANIEL, the prophet, was descended from the royal family of David, and carried captive to Babylon, when but very young, in the fourth year of Jehoiakim, king of Judah, and in the year of the world 3393, before Christ 602. In this captivity Daniel eminently distinguished himself,
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in the explanation of Nebuchadnezzar's dreams, and the hand-writing against Belsazzar, and in his own escape from the lion's den. Here likewise he was favoured with many remarkable visions concerning future events.---His prophecies concerning the Messiah, and the other great events of after-times, are so clear and explicit, that Porphyry objected, that they must have been written after the facts had happened. The Jews do not reckon Daniel among the prophets, because he lived the life of a courtier rather than of a prophet; and because his revelations were not in the prophetic way, but by dream and vision in the night, which they consider as the lowest degree of revelation. But Josephus reckons him among the greatest of the prophets. And our Saviour, by acknowledging Daniel a prophet, *Matt. xxiv. 15.* puts his prophetic character out of all dispute.---Among the prophets, says Sir Isaac Newton, Daniel is most distinct in order of time, and easiest to be understood: and therefore, in things that relate to the last times, he must be made a key to the rest. All his prophecies relate one to another, as if but several parts of one general prophecy: the first is the easiest to be understood, and every following prophecy adds something new to the former. It is generally believed that Daniel died in Chaldaea, and that he did not take the permission, granted by Cyrus to the Jews, of returning into their own country.

DANNAH, *Joshua xv.* a town in the mountains of Judah.

DAPHNE, a grove near Antioch, the capital of Syria. It was celebrated for its fine water, its wood, and temple, which was a sanctuary to all those who retired thither. The high-priest, Onias the third, apprehending the designs of the usurper Menelaus, retreated to this place of refuge, but was treacherously prevailed with to quit his sanctuary, and was massacred by Andronicus, *2 Macc. iv. 33.* The oracle of Daphne was silent in the reign of Julian, *Ecclesiast. Hist.*

DARCONIM, called *Adarconim*, *1 Chron. xxix. 7.* *Ezra viii. 27.* a species of gold coin, supposed to be the same with daricks, so called from Darius; but whether Medus or Hytaspis is a question; of the value of a jacobus, according to Prideaux.

DARDA, an eminent musician, by birth a Levite, and son of Mahol. *1 Kings iv. 31.*

DARICS. See **DARCONIM**.

DARIUS,

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DARIUS, the name of several princes mentioned in history, four whereof are taken notice of in scripture.

1. **DARIUS** the Mede, spoken of in Daniel, (v. 31. ix. 11. &c.) son of Astyages, and uncle to Cyrus. Xenophon speaks of him by the name of Cyaxares.---He succeeded Belshazzar in his kingdom of Babylon, in the year 3468, before Christ 570.

2. **DARIUS**, the son of Hytaspes, supposed to be the Ahasuerus mentioned in scripture, and the husband of Esther. He removed the seat of the empire from Babylon to Susa. The Babylonians, upon this, rebelled against Darius, but were conquered, and their walls and gates broken down and destroyed, according to the prophecy of Jeremiah, (li. 58.) He began to reign in the year of the world 3488, before Christ 517.

3. **DARIUS CODOMANNUS**, who was conquered by Alexander the Great. He is figured to us in Daniel, (viii. 5. &c.) by a ram butting with his horns, westward, northward, and southward, nothing being able to resist him; he did what he pleased, and became very powerful; but, at the same time, a he-goat, *i. e.* Alexander the Great, came from the west, and over-run the world without touching the earth; he had a very large horn between his two eyes. He advanced against the ram that had two horns, and springing forward with impetuosity, he run against him with all his force, attacked him with fury, struck him, broke his two horns, and having thrown him down, trampled him under foot, without any one's being able to rescue the ram out of his power. Darius Codomannus reigned but six years, from the year of the world 3668 to 3674, in which he died, 330 before Christ. Darius was of the royal family, but very remote from the crown. History represents him as one of the handsomest men in all the Persian empire; as also the bravest, most generous, gentle and merciful.

1. **DARIUS**, or *Areus*, a king of Lacedæmon. 1 *Macc.* 12.

DARKNESS, properly denotes the privation or want of natural light, *Matt.* xxvii. 45. The darkness which happened at our Saviour's crucifixion was miraculous, not the effect of an ordinary eclipse of the sun, it being at that time full moon; not to mention that eclipses of the sun never continue for three hours; from the sixth hour, our twelve at noon, to the ninth, our three in the afternoon.---Figuratively, darkness signifies hell, the place of eternal misery and horror, called utter darkness, *Matt.* xxii. 13. in allusion

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allusion, as it is supposed, to the dark and black valley of Tophet, without Jerusalem.---Put for ignorance and unbelief, *John* iii. 19.---*The land of darkness*, is the grave, *Job* x. 21.---*To sit in darkness and the shadow of death*, *Pf.* cvii. 10. is to be in a disconsolate and forlorn condition, shut up in a prison or a dungeon.---The children of light, opposed to the children of darkness, means the righteous, in opposition to the wicked; the faithful, to infidels, *2 Cor.* vi. 14.---*The power of darkness*, *Luke* xxii. 54. means the exercise of Satan's power; also the dominion of sin, and the state of slavery to the devil, under which are all unregenerate persons. *Col.* i. 13.

DAROMA, according to Eusebius, a district in the south of Judea, properly signifying the south, extending from north to south, from Eleutheropolis towards Arabia Petraea, about 20 miles, and from east to west from the Dead sea to Beerseba.

DATHAN, one of those who conspired with Korah, Abiram, and On, to deprive Moses and Aaron of the authority God had given them for the service of his people. Dathan and his accomplices were swallowed up in the earth, and descended quick into the grave. *Num.* xvi. 1.

DATHEMAH, or *Dathman*, a fortress in the land of Gilead, whither the Jews beyond Jordan retired, and maintained themselves against the attacks of Timotheus, general of Antiochus Epiphanes, till Judas Maccabæus came to their relief, *1 Macc.* v. 6, 7.---Its true situation is unknown.

DAUGHTERS of Men, *Gen.* vi. 1. opposed to sons of God, who were the proud and the insolent, assuming to themselves that name, and tyrannizing over the meaner sort; here called daughters of men, the mean, the contemptible and weak, and which at last brought on the deluge, as the punishment of violence and oppression.

DAUGHTER of the Voice. See BATHCOL.

DAVID, youngest son of Jesse, of the tribe of Judah, and town of Bethlehem; appointed by God, whilst keeping his father's sheep, to succeed Saul in his kingdom, during the life of that prince, and privately anointed by Samuel whilst very young; some say only fifteen, others two and twenty. He distinguished himself by his valour against Goliath and the Philistines; married Michal, daughter of Saul; who, jealous of David's glory, sought his life; preserved by Jonathan and Michal. This violence constrained David to seek for refuge in deserts; whither Saul pursued, exposing

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exposing himself twice to the hazard of his life, which David scrupled to take, contenting himself with shewing Saul how much he was in his power. David afterwards retired to the court of Achis, king of Gath, who made him a present of the city of Ziklag, which ever after remained to the kings his successors; some time after pillaged and burnt by the Amalakites, whom David pursuing, recovered all the booty. In the mean time Saul laid violent hands on himself, after the loss of a battle against the Philistines. The Amalakite, who brought David the news, affirming, that he had slain Saul, was, by order of David, put to death. Then David caused himself to be a-new anointed king in Hebron over the tribe of Judah. Ishbosheth, Saul's son, being some time after slain in his own palace, David put the murderers to death, and was proclaimed king over all the tribes. The year following he became master of the fortress of Zion, and chose Jerusalem for the capital of his kingdom. He gained other victories over the Philistines, subdued the Moabites, reduced Syria, and made war on the Ammonites, for the insult offered his ambassadors. At that time David formed the design to raise a magnificent temple to God; but this honour was reserved for his son. The many noble actions of David were sullied by his adultery with Bathsheba, and by the murder of her husband Uriah. But being made to acknowledge his sin by means of Nathan's ingenious parable, he sincerely repented, and obtained pardon. After this ensued the revolt of Absalom his son, by which he was forced to quit Jerusalem. The death of this unnatural son, who was slain by Joab, contrary to the express order of David, forced many tears from him. He was scarce got out of this war, but he was involved in another, by the revolt of Sheba, whose death soon put an end to that sedition. David then applied himself to promote the flourishing state of his kingdom; but being carried away by a gust of vanity in numbering his subjects, God reproved him by the prophet Gad, who proposed the choice of famine, war, and pestilence, in punishment of his crime. David chose the scourge of pestilence, and saw 70,000 of his subjects fall, smitten by the angel of the Lord. But on imploring mercy, he disarmed the wrath of heaven. Some time after, loaded with years and infirmities, he set Solomon on the throne, in spite of the intrigues of Adonijah, established the order to be observed in the worship of God in the temple, which Solomon was to build, and died

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died at the age of 70, of which he reigned 40 years, in the year of the world 3990, and before Christ 1014; after having reigned in Hebron seven years and a half, and in Jerusalem 33. He left a great many sons by his wives and concubines. The whole of the book of Psalms, St. Augustine, and other fathers, ascribe to David; but Jerome, and others, with more reason, only a part of them. Whatever be in this, the Psalms are a very noble and sublime composition.

DAY, is properly the time between the rising and setting sun, or the time of light, in contradistinction to night, *Gen. i. 5.* The word day is often taken to include the night also, and called by some a natural day, by others an artificial day, *Gen. i. 5.* But, to avoid confusion, it is usual to call the day in the former sense, simply, day; and in the latter, a nychthemeron, denoting both day and night. The civil day is that, the beginning and end of which is determined by the common custom of the nation. The Jews began their civil and ecclesiastical day from one evening to another. *From even unto even shall ye celebrate your sabbath, Lev. xxiii. 34.* This day, or, to day, signifies any indefinite time, *Deut. ix. 1. Gen. ii. 4--17. Heb. iii. 11.--The night is far spent, the day is at hand, Rom. xiii. 12.* denotes the time of heathenish ignorance and profaneness drawing towards an end, and gospel light and saving knowledge beginning to appear.---*This day I have begotten thee, Ps. ii. 7.* applied by St. Paul to Christ's resurrection, *Acts xiii. 33.* to Christ's sonship, *Heb. i. 5.* to his priesthood, *Heb. v. 5.*---*The Lord's day, Rev. i. 10.* is the christian sabbath, in memory of Christ's resurrection.---*The Lord's day* is also the day of judgment, *1 Thes. v. ii.* by destination.

DEACON, *Διακονος*, properly a minister or servant, a word used in the New Testament for any one that ministers in the service of God, in which bishops and presbyters are styled deacons: but in its restrained sense, it is taken for the lowest order of the clergy, whose office originally was to take an account of the poor, visit the sick, and distribute the consecrated elements to the absent. *Acts. vi.*

DEAD Bodies, (Valley of) *Jer. xxxi. 40.* is the same as Tophet, which was the slaughter-house, or lay-stall of Jerusalem.

DEATH, is properly the separation of soul and body, or natural death, *Gen. xxi. 16.* the sanction of the law given

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given to Adam, on the breach of that law, *Gen. ii. 17.* by which he became guilty, and from which a habit of sin and guilt gradually grew upon him, which is spiritual death, denoting a want of power to fulfil the law and will of God, as death in general may be considered as a want of the power of acting, *Luke i. 79.* whence arises eternal death, which is an eternal separation from the favour of God, *Matt. xxv. 41-46.*---*Gates of death*, denote the grave, and state of the dead, *Job xxxviii. 17. Ps. ix. 13. Instruments of death*, *Ps. vii. 13.* are deadly weapons.---*Strong as death*, *Cant. viii. 6.* a thing irresistible.

DEBIR, otherwise called *Kirjath-sepher*, or the City of Letters, a city in the tribe of Judah, very near Hebron. *Josh. x. 39.*

DEBIR was also the name of a town beyond Jordan, in the tribe of Gad, *Josh. xiii. 26.* and of a king of Eglon, spoken of. *Josh. x. 3.*

DEBLATHAIM. See DIBLATHAH.

DEBORAH, a prophetess of the Lord, the wife of Lapidoth, who judged the Israelites, and dwelt under a palm-tree between Ramah and Bethel, *Judg. iv. 5, &c.* She sent for Barak, son of Abinoam, and by God's command, enjoined him to get together an army of ten thousand men, to lead them to Tabor, and promised them victory over Sisera, general of Jabin's army. Barak refused to go, unless Deborah went with him. She went, but withal told him, that the success of this expedition would be imputed to a woman, and not to him. The event verified the prediction. Sisera was defeated, and Deborah and Barak composed a noble song of thanksgiving, which we have in the fifth chapter of Judges; in the year of the world 2719, before Christ 1281.---The name likewise of Rebekah's nurse, *Gen. xxxv. 8.* who died in the year of the world 2266, before Christ 1784.

DEBT, what is due from one man to another, *Neb. x. 31.* metaphorically, sin is called debt, *Matt. vi. 12.* as a debt obliges the debtor to payment, so sin to punishment.

DECALOGUE, the ten commandments given by God to Moses, written on two tables of stone, and delivered to the Hebrews, as the basis and summary of their religion; consisting in love to God and man, *Exod. xx. Deut. vi. 5. Lev. xix. 18.* It contains the coercive law of nature, or duties of necessity. From the propensity of man to evil, the law-giver insists more on prohibitory precepts,

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precepts, to bring to mind this propensity, and lead men the more to Christ, the deliverer. Our duty to God is contained in the first four precepts, which constitute the first table: our duty to our neighbour in the last six; which form the second table. The ceremonial law is subservient to the first table. Something of a positive nature is superadded to the decalogue. The decalogue is to be understood in the sense of the law-giver, Christ, *Matt. v. 21, &c. Rom. vii. 14.* namely, that this law regards and intends, not only the external action, but the internal act of the soul, its propensity, purpose, and deliberation, *Rom. vii. 14.* That under one primary sin, all sins leading to it, are at the same time pointed out and prohibited, *Lev. xix.* throughout, *Matt. v. 21, 22,--27, 28.* That every prohibition is at the same time a precept, commanding the good, the duty, the virtue, opposite to it; and, on the contrary, that every precept implies a prohibition.

DECAPOLIS, a country in Palestine, so called because it contained ten principal cities, situate some on this, and some on the other side the Jordan. There is mention of this country in Matthew (iv. 25.) and in Mark (v. 20.)

DECISION, (Valley of) *Joel iii. 14.* denotes the valley of Hinnom.

DECREE, properly denotes the purpose of the will to do, or to omit a thing, arising from the representation of something good or evil to the understanding.---In God, it is the will to give existence to things, in themselves contingent, or only possible; and it is eternal, because the representation in the divine understanding, from which this will arises, is such, *Acts xv. 18. Eph. iii. 11.* and but one decree, because as the divine understanding represents to itself in one comprehensive view all possible things, so whatever of these possible things God wills, he wills by one eternal immutable act; as also but one general decree, extending to whatever actually exists: and when we speak plurally of decrees, it is because our finite understandings are unable to grasp at once all the objects of the divine decree; and in this manner scripture also speaks, in condescension to our weakness; which at once precludes the dispute about the order of the divine decrees. The end of the decree is the glory of God, or the manifestation of his perfections; which could not happen without the actual existence of things. And hence God always wills what is best, or what is fittest to promote this manifestation;

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tation; or adapts the means to the ends, which is the result of wisdom: and a decree, which comprehends both these, is called absolute, because including in itself every thing that is necessary to its execution; and at the same time most free, because actuated by reasons or motives, without which the will is never determined. And as the decree comprises both the means and the end, hence it follows, that study and labour are requisite to avoid evil, and procure good. The separating the means from the end, is a Mahometan fate: nor does the decree destroy either the contingency of things or of events in the world, nor the liberty of free agents. For God always decrees things in conformity to the representations of his own understanding; but his understanding represents contingent things as contingent, and the free actions of men as free; and thus God could only decree the one as contingent, and the others as free: the decree produces no change in the nature of things, every thing continuing, after the decree, to be what it was before it, or when it was in its state of pure possibility. *Wolffius, Wyttenbach.* This is a doctrine of natural equally as of revealed religion.

DEDAN, or *Dadan*, son of Ramah, *Gen. x. 7.* It is not agreed on, whether Deden and Dedanim, mentioned *Isa. xxi. 13. Jer. xxv. 23. and xlix. 8. and Ezek. xxv. 13. and xxvi. 15--20. and xxxviii. 13.* are the same with Dodanim, *Gen. x. 4.* among the descendants of Japhet; or whether the same with Dedan, *Gen. x. 7.* among the descendants of Ham; or whether not a descendant rather of Dedan, son of Jokshan, and grandson of Abraham and Keturah, *Gen. xxv. 3.*---*Dedan*, a city of Edom, *Jer. xxv. 23.*---Ezekiel speaks of Dedan, the people of which traded at Tyre with those of Sheba, Eden, Ashur and Chilmad. Whence it is concluded, that one or both Dedans dwelt in Mesopotamia or Syria, near the people of Ashur and Eden. Bochart places Dadan in Arabia Felix. The country is still called Dadena.

DEDICATION, a religious ceremony, whereby any person or thing is solemnly consecrated or set apart to the service of God and the purposes of religion.---Feast of dedication, *2 Chron. vii. 9. Ezra vi. 16.* See FEAST.

DEEP. See ABYSS.

DEGREES, (Psalms of) the title of 15 psalms, from the 120th to the 134th, inclusive. The most probable reason of the appellation is, that they were composed on the ascent or deliverance of the Jews from Babylon,

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situate in a plain, with respect to Jerusalem, situate in a mountainous country. And though one of them is ascribed to David, and another to Solomon, yet these might be used on this occasion, as suitable to it. To purchase a good degree, 1 *Tim.* iii. 13. denotes honour, respect, and reputation.

DEHAVITES, a people mentioned in the book of Ezra, (iv. 9.) the same, as Calmet thinks, who are said, in the second book of Kings, (xvii. 24.) to have been brought by the king of Assyria from Ava into Samaria; the Dehavites being a people of Ava, and perhaps of that canton of Assyria watered by the river Diabas, thought to be the same with the Lycus.

DELAIAH, son of Elioenai, of David's family, 1 *Chron.* iii. 23.---The name also of one of Jehoiakim's counsellors. 1 *Chron.* xxix. 18.

DELILAH, a beautiful woman, who dwelt in the valley of Sorek, in the tribe of Judah, near the land of the Philistines. Samson was captivated by her beauty, and declared to her the secret wherein his strength lay; and was by this woman, for a sum of money, betrayed into the hands of his enemies. *Judg.* xvi.

DELUGE, a flood or inundation of water covering the earth, either in whole or in part, particularly applied to Noah's flood; being a general inundation sent by God to punish the corruption of the then world, by destroying every living thing (Noah and his family, together with the animals that were shut up along with them in the ark, only excepted) from off the face of the earth. It is in vain to attempt accounting for this event by natural causes, it being altogether miraculous and supernatural; nor is it a thing impossible, because we cannot account for it. The water employed for this purpose, Moses derives from two sources; namely, the fountains of the great deep broken up, and the windows of heaven opened, *Gen.* vii. 11. The time of this flood is fixed by the best chronologers to the year of the world 1656, before Christ 2348. From this flood the state of the world is divided into antediluvian and postdiluvian. There is an universal deluge clearly described in the beginning of the world, *Gen.* i. 2--9. what was possible at that time, is certainly possible at any succeeding period of time.

DEMAS, a disciple of St. Paul, *Col.* iv. 14. who was very serviceable to that apostle, during his imprisonment at Rome, but afterwards left him, forsook the true faith, and

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and embraced the heresy of Ebion and Cerinthus, who held our Saviour to be a mere man.

DEMERIT. See MERIT.

DEMETRIUS SOTER, son of Seleucus, surnamed Philopater, king of Syria. He waged many wars against the Jews; but, under the conduct of Judas and his brother Jonathan, they were generally victorious, 1 *Macc.* vii. 2 *Macc.* xiv. and 1 *Macc.* ix.---He was slain in the year of the world 3854, before Christ 146, as he was fighting valiantly against Alexander Balas, a pretended son of Antiochus Epiphanes.

DEMETRIUS NICANOR, succeeded his father, Demetrius Soter, in his kingdom. In this prince's reign Jonathan undertook the siege of the city of Jerusalem, which was still in the hands of the Syrians. Demetrius having notice of this, sent for Jonathan to Ptolemais, to give an account of his conduct to him. Jonathan, by his presents, won so effectually the good graces of the young king, that he obtained from him a confirmation of the dignity of high-priest, and liberty for all the provinces in Judea, upon a promise of paying the king three hundred talents.----Demetrius, after he had obtained a peaceable possession of the kingdom, gave himself up to all manner of excess, insomuch that he became highly odious and contemptible to his subjects. Whereupon Diodotus, otherwise called Tryphon, undertook to place young Antiochus, son of Balas, on the throne. The Syrians and Jews joined themselves to him, and he became successful. He afterwards slew the young prince, and procured himself to be acknowledged king, under the name of Tryphon; having, a little before, treacherously killed Jonathan Maccabæus, who was one of the most powerful supports that the young prince had. Simon, moved with just indignation at his cruelty, went over to the party of Demetrius, who again recovered his kingdom, and reigned afterwards four years. He was killed in the year of the world 3878, before Christ 126, and was succeeded by his son Seleucus.

DEMETRIUS, a silversmith of Ephesus, whose chief business consisted in making little models of the temple at Ephesus, with the image of Diana included in them, *Acts* xix. 24. He raised a loud outcry against St. Paul, for preaching the gospel; plainly foreseeing, if it prevailed, his craft would be in danger.

DEMETRIUS, is also one whom St. John, in his third

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epistle, (verse 12.) makes mention of as a very virtuous christian.

DEMONIACS. See POSSESSION.

DERBE, a city of Lycaonia, *Acts* xiv. 6. towards Capadocia, in the hither Asia. To this city Paul and Barnabas fled after their expulsion from Iconium.

DESART, signifies in scripture an uncultivated place, taken up by woods, and employed for pasture. There were several desarts in Canaan, and scarce a town without one. Some were dry and barren, others beautiful, and abounding in good pasture. The desart of Arabia, in which the Israelites wandered 40 years, is particularly so called, *Exod.* v. 3. *Pf.* lxxvii. 40. cvi. 14. *John* vi. 31. and in our translation generally rendered *wilderness*.---*Desart*, in an absolute sense, denotes that of Arabia, situate between the Jordan, the mountains of Gilead, and the Euphrates. *Exod.* xxiii. 31. *Josh.* i. 4.

DESSAU, a town or castle mentioned 2 *Macc.* xiv. 6. of unknown situation.

DESTRUCTION, properly signifies the pulling down a building, and levelling it with the ground.---Figuratively, the removal of sin, both in its guilt and power; the former all at once; the latter gradually till death, when a final period shall be put to its dominion, never to resume it again. *Rom.* vi. 6.

DEVIL, *Διαβολος*, a calumniator or accuser, "who accuses us before God day and night," whence he is called the accuser of the brethren, *Rev.* xii. 9--10. also prince of those wicked spirits who are reserved in everlasting chains for the judgment of the last day; and who, in the disguise of a serpent, deceived the woman, by denying the evil consequence of eating the forbidden fruit; on the contrary, affirming the advantages arising from it, *Gen.* iii. a proof that this serpent was not of the common species, but endued with the faculties of reasoning and persuasion, consequently more than a brute beast. And hence the devil is called the old serpent, *Rev.* xii. 9.---The reason why Moses mentions the serpent, and at the same time not the devil, seems to be, that, as an historian, he relates facts according to their external appearance; and which, as was said, might readily suggest to Eve a suspicion of something more than a common serpent, animated by the devil, or some evil spirit, prompting suggestions into her mind, in direct contradiction to the express prohibition of God; and this is the reason that the serpent, which served the

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the devil for an instrument, received a particular degree of punishment; a practice adopted by courts of justice, of condemning the instrument, with him who uses it; the poignard, with the murderer; the beast, with him who pollutes himself with it.---This serpent was probably of the winged species, frequent in the east, and more beautiful than the rest; under which form Seraphim often appeared, by which Eve might be deceived, taking it for a messenger of God: but God could never contradict himself.---That the devil revolted from God by sin, appears *John viii. 44. 2 Pet. ii. 4. Judg. iv. 6.*---But in what thing this revolt particularly consisted, is not easy to determine, as the scripture is silent about it---Figuratively, devil denotes a wicked man; because under the tyranny and influence of the devil, *John vi. 70.*---Idols, because by the worship of them the service of the devil is eminently promoted, *2 Chron. xi. 15.*---Persecutors, instruments employed by the devil against good men. *Rev. ii. 10.*

DEVOTING. See **ANATHEMA**.

DEVOTION, piety towards God. See **PIETY**.

DEUTERONOMY, a canonical book of the Old Testament, and the last of the Pentateuch, or five books of Moses. It is called *Deuteronomy*, or *the second law*, because Moses therein recapitulates what he had ordained in the preceding books; which was necessary, as the Israelites, who had heard it before, were now dead in the wilderness, and another generation of men sprang up, who had not heard the decalogue, or any other of the laws openly proclaimed.---We may suppose the last chapter, wherein there is mention made of the death of Moses, to have been added by Joshua, or by Ezra when he published an edition of the holy scriptures.

DEUTEROSIS, the same as *Mischna*. See **TALMUD**.

DEW, is the name for those vapours, which adhering to the surfaces of bodies, are collected into drops. It is a question, whether dew falls from, or ascends into the atmosphere, from plants and from the earth. Gersten, in his *Tentamina*, relates phænomena directly opposite to the common opinion about the origin of dew: on placing horizontally metal plates on a dry naked soil, without herbs, in the month of June, he found the lower surface of the plates covered with very fine drops; but the upper surface, obverted to the sky, quite dry. Trees and shrubs at the same time, in which the grass wetted the feet, he observed without any dew.---Other observations,

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contrary to those just now mentioned, which we pretend not to dispute, were made by Hambergerus; who says, that at the time in which the dew could scarcely be distinguished on plants, by their wetting the feet, he found the upper surface of iron plates, laid for an hour on the grass, so wet, that the dirt adhering to the iron clung firmly to his fingers; and that the upper surface of the iron tube of his telescope, with which he observed the planets, about an hour after sun-set, was sprinkled all over with drops.---From these opposite observations therefore it appears, that dew both exhales from the earth and from plants, and drops down from the atmosphere.---The dew of the former kind happens mostly in the evening, after the heat of the day is over; but that of the latter in the morning, from condensation by cold.---Figuratively, dew denotes the favour and blessing of God, *Isa.* xxvii. 19. *Hos.* xiv. 5.---Heavenly doctrine, *Deut.* xxxii. 2.---The goodness of hypocrites, *Hos.* vi. 4.---Brotherly love, *Pf.* cxxxiii. 3.---The great number of those converted to Christ, *Pf.* cx. 3.

DIAL. See **SUN-DIAL.**

DIANA, a celebrated goddess of the heathens, principally worshipped at Ephesus, where she had once a celebrated temple, which, for the extent and elegance of the building, was called one of the wonders of the world.

DIBLATHA, *Deblathaim*, or *Helmon-Deblathaim*, a town beyond the Jordan, at the foot of mount Nebo, or Pisgah.

DIBON, a city in the tribe of Reuben, *Josh.* xiii. 9. At first given to Gad, *Num.* iii. 33, thought to be the same with Dibon-Gad, *Num.* xxxiii. 45. a station in the wilderness.

DIBON, a city of Judah, thought to be the same with Debir. *Josh.* xii. 26.

DIDRACHMA, a piece of money, of two drachms in value, or half a shekel, about fourteen pence of our money. *Matt.* xvii. 23.

DIDYMUS, a Greek word, which signifies a twin; and was the surname of Thomas the apostle.

DIMNAH, a city in the tribe of Zebulun, *Josh.* xxi. 35. and levitical.

DIMONAH, a town in the south of Judah. *Josh.* xv. 22.

DINAH, daughter of Jacob and Leah, *Gen.* xxx. 21. When her father Jacob returned into Canaan, Dinah, prompted

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prompted by curiosity, went to a festival of the Shechemites, where the prince of the country saw her, fell in love with her, and ravished her. To atone for the dishonour he had done the damsel, he offered her marriage. An agreement was made, if the Shechemites would submit to circumcision. They submitted, and when, through the pain the wounds had caused, they were unable to make any resistance, Simeon and Levi, Dinah's brothers, entered the city, put all the males to the sword, and carried the women away captive, *Gen. xxx.*---What became of Dinah after this affair does not appear.

DINAITES, a people so called in the book of Ezra, (iv. 9.) who opposed the building of the temple at Jerusalem.

DINHABAH, a city of Edom. *Gen. xxxvi. 32.*

DIOCAESAREA. See **SEPHORIS**.

DIODOTUS. See **TRYPHON**.

DIONYSIUS, a member of the Areopagus at Athens, who disputed with St. Paul, *Acts xvii.* and by him was converted, instructed, and consecrated bishop of Athens; where, after having laboured much in the defence and propagation of the gospel, he crowned his life and confession with a glorious martyrdom, being burnt to death at Athens, in the year of Christ 95.

DIOSPOLIS, thought to be the No-Ammon of Nahum, (iii. 8.) a city of Egypt in the Delta; though Jerome takes it for Alexandria.

DIOTREPES, one who did not receive with hospitality those whom St. John had sent to him, and would suffer nobody else to receive them. 3 *John 9.*

DISCERNING of Spirits, 1 *Cor. xii. 10.* a supernatural gift of distinguishing true from false prophets. The marks or characters by which ordinarily to make this distinction are recorded *Deut. xviii. 20--22.*

DISCIPLE, literally denotes a scholar, or one who learns of a master; more particularly a scholar or follower of Christ, *Acts vi. 1. and ix. 1.* distinguished from apostle, chosen out of the disciples for propagating the Christian religion in the world. The apostles were 12 in number. *Matt. x. 2. Luke vi. 33.*

DISEASE, denotes an imperfect state of the body, arising from a defect in its several actions; as those of the heart, brain, and stomach. Diseases are the consequences and effects of sin, and sin is originally from the devil. The ancient Hebrews ascribe their diseases to the agency

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of evil spirits, as executioners of the divine vengeance: and when they were uncommon, to the immediate hand of heaven; as did also Job's friends, chap. iv. 7, 8.---In the New Testament many diseases are attributed to the devil by possession, and on dispossession the patient was healed.---*The diseases of Egypt*, Exod. xv. 26. are either the plagues that were inflicted on Egypt; or the diseases most common in that country, particularly that species of leprosy called elephantiasis. See SICKNESS.

DIVINATION, is a conjecture or surmise formed concerning some future event, from something which is supposed to be a presage of it; but between which there is no real connection, only what the imagination of the diviner is pleased to assign, in order to deceive. From the natural curiosity of mankind to dive into futurity, divination universally prevailed. It was performed by water, fire, earth, air, the flight and singing of birds, by lots, by dreams, the staff or wand, the entrails of victims, and by cups. Joseph's cup, found in Benjamin's sack, as mentioned *Genesis* xlv. 5. has given rise to many conjectures. Joseph was too religious to practise so vain an art as divination by the cup; it might only be alledged by his officers, that he did it in order to intimidate his brethren, or from the common notion the Egyptians entertained about Joseph as a great magician.---Divination by the wand and arrow, is mentioned *Ezek.* xxi. 21, 22. and *Hos.* iv. 12. as also by the inspection of the intrails. Divination was forbidden by the law of Moses, *Deut.* xviii. 9, &c. and the diviner was to be stoned to death. *Lev.* xx. 27.

DIVORCE, is the dissolution of marriage, or separation of man and wife. The Jews used great latitude in the practice of divorce, believing it to be lawful for the most trivial cause. Moses allowed divorce, *Deut.* xxiv. 1--4. But to determine the sense of that allowance has puzzled the commentators. Our Saviour says, *Matt.* xix. 8. that this allowance was given by Moses because of the hardness of their hearts: whence Calmet concludes, that divorces were in frequent use among the Jews before the law; and that their hardness of heart was owing to the inveteracy of that custom. But our Saviour refers the Jews to the original institution of marriage, *Gen.* i. 27. and ii. 24. which no positive law could supersede, and limits the permission of divorce to the single case of adultery, as being a breach of the marriage compact.

DOCTOR,

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DOCTOR. See RABBIN.

DOCTRINE, denotes in general a theoretical truth.---The truths of the gospel, *Tit.* ii. 10. which are either mixt, that is, discoverable by reason, and made known by revelation; or pure, by revelation only; such as mysteries: either regarding facts, which revelation alone could discover, such as the origin of the world, evil, &c. or supernatural truths, which are properly speculative, above, though not contrary to reason.---It also signifies a tenet or opinion, *Matt.* xvi. 12.---*Doctrine of Balaam*, *Rev.* ii. 14. from chapters xxii. xxiii. xxiv. of *Numbers*, appears to be Balaam's advice to Balak, to involve the Israelites in idolatry and whoredom; and is the same with that of the Nicolaitans, *Rev.* ii. 15. among whom adultery, and the use of meats offered to idols, were accounted indifferent things.

DOCUS. See DAGON.

DODAI, captain of the twenty-four thousand men, who served near the persons of David and Solomon, in the second month of the year.

DODANIM, the youngest son of Javan, *Gen.* x. iv. Several read Rhodanim in the Hebrew, and believe that he peopled the island of Rhodes.

DODAVAH, father of the prophet Eliezer, mentioned *2 Chr.* xx. 37.

DOEG, an Edomite, Saul's chief herdsman, who executed all the priests whom Saul imagined to be in conspiracy with David, and to supply him with provisions. *1 Sam.* xxii.

DOG. See DAGON.

DOMINION, is such a right to a thing as excludes all others from the use of it. In scripture it denotes power, *Neh.* ix. 28.---Persons ruled over, *Psa.* cxiv. 2. Kings, kingdoms, and magistrates, *Dan.* vii. 27. *2 Pet.* ii. 10. *Judg.* v. 8.---Angels, *Eph.* i. 21. *Col.* i. 16.---The universal government of God, *Psa.* lxxii. 8. *Dan.* vii. 14.

DOPHKAH, the ninth or tenth encampment of the Israelites in the wilderness. *Numb.* xxiii. 12.

DOR, or *Dora*, capital of a district in Canaan, called in Hebrew, Nephath-Dor, conquered by Joshua, who slew the king of it, *Josh.* xii. 23. and gave Dor to the Cis-Jordan Manasseh, *Josh.* xvii. 11. It lay on the Mediterranean, between Casarea and mount Carmel.

DORA. See ADORA.

DOSITHEUS,

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DOSITHEUS, one who pretended to be a priest, and of the stock of Levi, who, as we are told in the ninth chapter of the apocryphal book of Esther, brought into Egypt the epistle called Phurim, that is to say, the book of Esther translated into Greek. Usher takes this Dositheus to be the same to whom Ptolemy Philometer, king of Egypt, gave the command of his troops, together with another Jew, whose name was Onias, *Josephus*.

DOSITHEUS, an officer in Judas Maccabæus's army, who was sent to force the garrison which Timotheus had left in the fortress of Characa, in the country of the Tubienians. *2 Macc. xii. 19.*

DOTHAN, or *Dothaim*, a town at the distance of twelve miles to the north of Samaria, *Gen. xxxvii. 17.* where Joseph was sold by his brethren.

DOVE's Dung, *2 Kings vi. 25.* Some think it not improbable that dove's dung was really eaten, through the distress of famine, *Isa. xxxvi. 12.* Josephus and Theodoret were of opinion, that dove's dung was bought for salt. The rabbins affirm, that it was the corn in their crop. But many expositors think, that it was a sort of cicer, or chick-pea, parched upon a stove.

DRACHM. See **DRAM.**

DRAGON, the Hebrew word *thannim* signifies, in some places, a large fish, or sea dragon, *Gen. i. 21.* in others, a venomous land serpent, *Isa. xxxiv. 13.* Sometimes taken for the devil, *Rev. xii. 9.* For tyrants, *Pf. lxxiv. 13. Ezek. xxix. 3.*

DRAGON-WELL, a place to the east of Jerusalem, mentioned *Nehemiah ii. 13.*

DRAM, or *Drachm*, *1 Chron. xxix. 7. Ezra ii. 69.* a piece of money current both among Hebrews and Greeks, equal to nine-pence, *Prideaux*; the Attic dram equal to the denarius, or seven-pence three-farthings. *Arbutnot.*

DREAM, is that state of the mind, in which it clearly perceives, or is conscious of, absent things; the opposite to a state of sound sleep: or it is a middle state, between sound sleep and being broad awake. This perception of absent things we cannot distinguish from actual sensation, because at the time we have no external sensation with which to compare it: we therefore hold, that what we imagine is actually present to us. Dream generally takes its rise from an impression being made on the organs of sense, yet not so violent as to awake us; or from some previous sensation, which is afterwards carried on according

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ing to the law of imagination; which is, that when we represent to ourselves an object, we at the same time represent a sensation that happens to be conjoined with it; which is Locke's association of ideas, or whatever has a resemblance with it, as experience shews: and this is the reason that we proceed from one thought or phantasm to another. *Wolfius, Kruger.*---Dreams were much observed by the ancients, *Gen.* xl. 5--8. xli. 15. *Dan.* ii. especially such as were significative and supernatural; not begun from a sensation, nor carried on, or continued, according to the above law of imagination, but by an immediate divine impulse on the mind. The Israelites were forbidden to address themselves to pretended interpreters of dreams, who imposed on the credulity of the people, and drew them away to idolatry. *Deut.* xiii. 1, 2, &c.

DRINK-OFFERING, was the act of pouring out wine, or other strong liquors, in sacrifices, *Gen.* xxxv. 14. *Exod.* xxix. 40. and in the case of an holocaust or burnt-offering, at the south-west corner of the altar.

DRUSILLA, third daughter of Agrippa the great, king of the Jews, by Cypris. She was married to Claudius Felix, governor of Judea, by whom she had a son whose name was Agrippa. Before Drusilla and her husband Felix, St. Paul appeared, and testified the truth of christianity, *Acts* xxiv. 24. Drusilla was more famed for beauty than chastity.

DURA, a great plain near Babylon, where Nebuchadnezzar ordered his golden image to be set up. *Dan.* iii. 1, &c.

DUTY, is an action conformable to the law, from a sense of obligation, *Luke* xvi. 10. and differs from virtue, as an act from a habit.

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EARNEST, denotes what is given, in order to secure full payment, and of the same species with it: so the earnest of the spirit, *2 Cor. i. 22.* gives believers assurance of their inheritance in heaven.

EARTHQUAKE, signifies a tremulous motion of the earth, caused by elastic vapours pent up in its bowels, and actuated by fire: whence volcanos are a benefit, giving vent to those vapours.---Figuratively, great alterations in the civil or ecclesiastical state are represented by earthquakes. *Rev. vi. 12. xvi. 18.*

EAST, one of the four cardinal points of the world, which the Hebrews denote from the situation of a man's body, with the face to the east, called kedem, or before; west, behind; south, right hand; and north, left. The Highlanders of Scotland at this day use similar names for the four cardinal points of the compass.

EBAL, a celebrated mountain in the tribe of Ephraim, from which the curses were pronounced; near Shechem, and over against mount Gerizim, *Josh. viii.* separated by a valley, where Shechem stands, of about 200 paces wide; in the year of the world 2553, before Christ 1447. The Jews and Samaritans have great disputes about these mountains. See **GERIZIM**.

EBED-MELECH, the servant of king Zedekiah, who delivered the prophet Jeremiah out of the dungeon in which he was confined. *Jer. xxxviii. 6, &c.*

EBENEZER, the name of that field wherein the Israelites were defeated by the Philistines, when the ark of the Lord fell into the hands of those infidels, *1 Sam. iv.* in the year of the world 2888, before Christ 1112.

EBER. See **HEBER**.

EBRONAH, or *Hebronah*, an encampment in the wilderness, between Jotbathah and Elath. *Num. xxxiii. 34, 35.*

ECBATANA, a city of Medea, built, according to Herodotus, by Dejoæ, king of the Medes, *Ezra vi. 2.* what in our version is called Achmetha, the vulgate translates Ecbatana. But several interpreters take the term Achmetha to denote a strong box, or coffer, to hold records in.

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ECCLESIASTES, i. e. *the preacher*, a canonical book of the Old Testament, the design of which is to shew the vanity of all sublunary things.

ECCLESIASTICUS, an apocryphal book, distinguished by this name most probably because it was read (in ecclesia) in the church, as a book of piety and instruction, but not of infallible authority.---The author of this book was a Jew, called Jesus, son of Sirach, who wrote it in Hebrew; but his book was rendered into Greek by his grandson, of the same name.

ECLIPSE, the thing, though not the term, is biblical, expressed by darkness, *Joel* iii. 15. caused by the interposition of an opaque body, which intercepts either the reflected or the direct light of a heavenly body.---The eclipse which happened at our Saviour's crucifixion, *Matt.* xxvii. 45. was miraculous, the moon being then at the full, could not naturally produce an eclipse of the sun; and as also appears from its continuance for three hours, from the sixth to the ninth hour.---Whether Judea only, or our whole hemisphere was covered with darkness, is matter of dispute: Julius Africanus mentions Phlegon, the freedman of the emperor Adrian, as bearing witness, that in the fourth year of the 202 olympiad, which is the year of Christ's death, there was an extraordinary eclipse of the sun; and Thallus, an eminent author, is quoted for the same purpose: and the first apologies for Christianity appeal to the public records for this fact.

ECSTASY, or trance, a species of dream, in which sensation ceasing for the time, or the senses being sealed up, something present or future was exhibited to the imagination, called *hason*, vision. *Isa.* i. 1. *Jer.* i. 11.

EDEN, a province in the east, probably in Chaldea, where paradise was situated, *Gen.* ii. 8. See **PARADISE**.

EDEN, a town on mount Lebanon, of which the prophet Amos (i. 5.) is supposed to speak.

EDER, (tower of) near Bethlehem. *Jerome.*

EDOM, or *Esau*, son of Isaac, and brother of Jacob. *Edom*, which signifies red, was a name given him, either because he sold his birth-right for a mess of red pottage, or from the colour of his hair or complexion, *Gen.* xxv. 25. 30. Idumea, called the land of Edom, takes its name from him.

EDREI, a town situate beyond the Jordan, in the tribe of

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of Manasseh, *Josh.* xiii. 31. Also the name of a town in the tribe of Naphtali. *Josh.* xix. 37.

EFFECTUAL *calling.* See **CALLING.**

EGLAH, the sixth wife of David, and mother of Ithre-am. 2 *Sam.* iii. 5.

EGLAIM, *Isa.* xv. 8. or *Gallim*, 1 *Sam.* xxv. 44. a city beyond the Jordan, to the east of the Dead sea, in the land of Moab, at eight miles from Ar; called also Agalla.

EGLON, a king of the Moabites, who oppressed the Israelites for eighteen years, *Judg.* iii. 12.---At length the Lord, to deliver his people from their oppression, raised up Ehud, a Benjamite, and left-handed, who killed the king in the manner related, *Judg.* iii. 15, &c.---Also the name of a city in the tribe of Judah. *Josh.* xv. 39.

EGYPT, the name of a well known country in Africa, anciently called the land of Mizraim, son of Ham; whence the Arabians and other oriental nations call it Misr.---The name *Ægyptus* is supposed to be from *ai*, terra, and Coptos, a principal city of the Thebais, or higher Egypt; it was bounded on the south by Ethiopia, on the north by the Mediterranean, on the east by the Arabian gulf, and on the west by Lybia; and anciently called Chemia, and at this day Chemi by the Copts, as is supposed from Ham, being often called in the Psalms, the land of Ham: but generally the name in scripture is the land of Mizraim, son of Ham. It is divided into Higher and Lower, with respect to the course of the Nile; by Ptolemy into three parts, Upper Egypt, or the Thebais; Middle Egypt, or the Heptanomis, from its seven nomi, or districts; and into the Lower Egypt, including what the Greeks call the Delta, and all the country lying on the Mediterranean and the Red sea.---The fertility of Egypt, and the excellence of its productions, are mentioned *Gen.* xiii. 10.---This fertility was owing to the annual inundation of the Nile.---The Egyptians are thought to have been the inventors of arts and sciences, and they to whom the Greeks were indebted for their knowledge. And Moses is said to be learned in all the wisdom of the Egyptians. *Acts* vii. 22.

EGYPT, (brook of) often mentioned as the south limit of Canaan; probably the brook Besor, running between Gaza and Rhinocolura.

EHUD. See **EGLON.**

EKRON, a city and government of the Philistines.

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It fell by lot to Judah, *Josh.* xv. 45. and afterwards to the tribe of Dan, *Josh.* xix. 43. but it does not appear that they were ever entire possessors of it.

ELAH, the name of the valley where the Israelites were encamped when David fought Goliath, *1 Sam.* xvii. 19. to the south of Jerusalem. A name also given to the valley of Mamre.

ELAM, eldest son of Shem, *Gen.* x. 22. who settled in the country of Elam, *i. e.* Persia, as interpreters generally suppose, *Jer.* xlix. 39.---Also a city of Edom, on the Elanitic gulph of the Red sea, *Eusebius*.

ELASAR, *Gen.* xiv. 9. supposed to be a district of Mesopotamia.

ELATH. See ELOTH.

ELDERS of *Israel*.---By this name we understand the heads of the tribes, or rather of the great families in Israel; who in the infancy, and before the settlement of the Hebrew commonwealth, had a kind of government over their families, and over the whole people, *Ex.* xii. There were besides elders in every city. *Deut.* xix. 12.

ELEAD, grandson of Ephraim, who was killed in the city of Gath, while the Hebrews sojourned in Egypt. *1 Chron.* vii. 21.

ELEALEH, a town belonging to the tribe of Reuben, *Numb.* xxxii. 37. placed by Eusebius at the distance of a mile from Heshbon.

ELEASA, a place in the tribe of Benjamin. *1 Macc.* ix.

ELEAZAR, third son of Aaron, and his successor in the dignity of high-priest, *Josh.* xxiv.---The name also of several others mentioned in scripture. *1 Sam.* vii. *1 Chron.* xi. *1 Macc.* vi. *2 Macc.* vi.

ELECTION, is the decree of God concerning the future happiness of some men as the end, through faith and holiness as the means, *Ephes.* i. 4. the objects of which are called the elect. A name applied to Christ, as the great procuring or meritorious cause of election, *Isa.* xlii. 1. *Matt.* xii. 18. See TESTAMENT.

ELEMENTS. See SACRAMENT.

ELEUTHEROPOLIS, a more modern city of Judea, lying in a line between Jerusalem and Ascalon.

ELEUTHERUS, a river in Syria, the source whereof lies between Libanus and Antilibanus. *1 Macc.* xi.

ELHANAN, son of Dodo, a valiant man of David's army. *1 Chron.* xi. 26.

ELI, high-priest of the Hebrews, of the race of Ithamar;

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mar; punished severely by the Lord for the neglect of his sons wicked transactions. The young men, Hophni and Phinehas, were put to the sword by the Philistines, the ark of the Lord taken, and Eli himself, upon the receipt of this news, fell from his seat and broke his neck, in the ninety-eighth year of his age, after he had governed the Hebrews in all affairs, both civil and religious, for the space of forty years. 1 *Sam.* ii.

ELI, named Luke, (iii. 23.) as the last of our Saviour's ancestors according to the flesh, is probably the same with Joachim, father of the blessed Virgin.

ELI, *Eli, lama Sabachthani*, Matt. xxvi. 46. My God, my God, why hast thou forsaken me? Our Saviour's exclamation on the cross, taken from *Psalms* xxii. 1.

ELIAB, son of Helon, prince of the tribe of Zebulun, *Numb.* i. 9.---*Eliab*, son of Jesse, and David's brother, 1 *Sam.* xiv. 6.---Another *Eliab*, who joined David at Ziklag, 1 *Chron.* xii. 9, called Eliahba, the Shaalbonite, 1 *Chron.* xi. 3.---And *Eliab*, son of Elkanah, of the tribe of Levi. 1 *Chron.* vi. 27.

ELIADAH, son of David by one of his concubines, 1 *Chron.* xxxii. also the name of one of Jehoshaphat's generals. 2 *Chron.* xvii. 17.

ELIAKIM, son of Hilkiah, steward of the household to king Hezekiah, 2 *Kings* xviii. 18. the name also of Jehoiakim; which see.

ELIAM, father of Bathsheba, wife of Uriah, 2 *Sam.* xi. 3. the name also of a son of Ahitophel, 2 *Sam.* xxiii. 34.

ELIAS. See ELIJAH.

ELIASAPH, son of Reuel, prince of the tribe of Gad in the time of Moses. *Numb.* ii. 14.

ELIATHAH, son of Heman, whose business it was to sing before the ark of the Lord, in the twentieth class of the Levites. 1 *Chron.* xxv. 27.

ELIDAD, son of Chislon, of the tribe of Benjamin, one of the deputies appointed to make a division of the land of Canaan. *Numb.* xxxiv. 21.

ELIEZER, a native of Damascus, and steward of Abraham's household; sent by Abraham into Mesopotamia, to fetch Rebekah for a wife to his son Isaac, *Gen.* xxiv.---The name also of others mentioned in scripture, *Ex.* xviii. 4. 1 *Chron.* xxvii. 16. 2 *Chron.* xx. 37. *Ezra* x. 23. *Luke* iii. 9.

ELIHU, son of Themaiah, one of the brave men of the

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the tribe of Manasseh, who followed David's party, during his flight in Saul's reign, *1 Chron. xii. 20.* and the name of David's brother, head of the tribe of Judah, *Chron. xxvii. 18.* and of one of Job's friends, descended from Nahor. *Job xxxii. 2.*

ELIJAH, or *Elias*, a famous prophet, a native of the town of Tishbe, situate beyond the Jordan, in the land of Gilead. The life of this eminent man was preserved almost by a continual miracle, and his removal out of the world was equally wonderful, *2 Kings ii.* His appearance on the stage of life is as sudden as his disappearance from it. The scripture, without mentioning his parentage, education, or call to the prophetic office, introduces him unexpectedly all at once, denouncing a three years drought to Ahab; while he himself was in the mean time miraculously fed by ravens: he multiplied the oil of the widow of Sarepta and her barrel of meal, and recovered her son to life; challenged the priests of Baal to a contest, in which, at his prayer, fire came down from heaven and consumed his sacrifice; upon which the people slew 450 false prophets of Baal. Jezebel vowed the destruction of Elijah; but he fled to the wilderness, where the angel supplied him with bread and water: he removed thence to mount Horeb; and, after anointing Hazael king of Syria, and Jehu king of Israel, he went in quest of Ahab, whom he rebuked for the death of Naboth; caused fire from heaven to consume the two captains and 200 men, sent by Ahab in search of him: at length, in the beginning of Joram's reign, he was rapt to heaven in a fiery chariot with fiery horses, about the year of the world 3108, before Christ 892. His disciple Elisha gathered up his fallen or dropt mantle, and became possessed of a double or like portion of his prophetic spirit.

ELIKAH, the Harodite, one of the thirty brave general officers in David's army. *2 Sam. xxiii. 25.*

ELIM, the seventh encampment of the Israelites in the wilderness. *Exod. xv. 27.*

ELIMELECH, of the city of Bethlehem, the husband of Naomi. *Ruth i.*

ELIPHAL, son of Ur, one of the brave officers who commanded in David's army. *1 Chron. xi. 35.*

ELIPHAZ, son of Esau and Adah, *Gen. xxxvi. 4.* The name also of one of Job's friends, *Job xi.* thought to be a descendant of the former.

K **ELISABETH**,

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ELISABETH, wife of Zacharias, and mother of John the baptist. *Luke i. 5.*

ELISHA, son of Shaphat, Elijah's disciple, and successor in the prophetic office, *1 Kings xix. 26.* When the Lord took Elijah up in a whirlwind, and removed him from the sight of mankind, Elisha inherited his mantle, together with a double or a like portion of his spirit, *2 Kings ii.* with the mantle he passed the Jordan dry-shod; foretold Jehoshaphat, king of Judah, and Joram, king of Israel, the victory they obtained over the Moabites; multiplied the oil of the widow; by his prayers obtained for the woman of Shunem, a town of Manasseh, on this side the Jordan, with whom he usually lodged, a son, whom he afterwards restored to life: he miraculously multiplied bread, which he dealt out to the people; cured Naaman's leprosy, with which Gehaza, his servant, was, for his covetousness, smitten: and after foretelling Joas, king of Israel, as many victories over the Syrians as he should strike the earth with his javelin, he died in Samaria, 835 years before Christ.

ELISHAH, son of Javan, is believed to have peopled Elis, *Gen. x. 4.* in Peloponnesus, where we find not only the province of Elis, but a country called Alisium by Homer. *Ezek xxvii. 7.*

ELISHAMA, son of Ammihud, and prince of the tribe of Ephraim in the time of Moses, *Numb. vii. 48.* The name also of several others mentioned in scripture.

ELISHAPHAT, son of Zichri, assisted Jehoiada to set the young king Joash upon the throne. *2 Chron. xxiii. 1.*

ELISHEBA, daughter of Amminadab, and wife of Aaron. *Exod. vi. 23.*

ELIUD, son of Achim, and father of Eleazar, one of our Saviour's ancestors. *Matt. i. 14.*

ELIZAPHAN, son of Uzziel, and uncle to Aaron. *Numb. iii. 30.*

ELIZUR, son of Shedeur, head of the tribe of Reuben in the time of Moses. *Numb. vii. 30.*

ELKANAH, husband of Hannah, and father of Samuel.

ELKOTH, or *Elkoshai*, a village of Galilee, the birth-place of the prophet Nahum. Its ruins were shewn in Jerome's time. According to Theophilact it lay beyond the Jordan: Bethabara, according to some. Though others take Elkoshai to be the name of Nahum's father, or at least

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least his gentilitious name, and the place of his birth Bethabara. The Chaldee paraphrast calls him Nahum of Beth-koshi; the situation of which is equally unknown with that of Elkoshai.

ELMODAM, one of our Saviour's ancestors, according to the flesh. *Luke* iii. 28.

ELOHI, or *Eloi*, or *Elohim*, the Hebrew name for God. Angels, princes, judges, and even false gods are sometimes called by this name.

ELON, a city in the tribe of Dan, *Josh.* xix. 43. Also the name of a Judge of Israel, of the tribe of Zebulun, *Judg.* xii. 11. who judged 10 years, about the year of the world 2824, before Christ 1176.

ELOTH, or *Elath*, a part of Idumea, situate on the Red sea; which David, on his conquest of Edom, took, *2 Sam.* viii. 14, and there established a trade to all parts of the world. Solomon built ships there, which he sent to Ophir. *2 Chron.* viii. 17.

ELTEKAH, a city in the tribe of Dan, *Josh.* xix. 44. and levitical. *Josh.* xxi. 23.

ELTEKON, a town in the tribe of Judah. *Josh.* xv. 59.

ELTOLAD, a town in the tribe of Judah, afterwards given to Simeon. *Josh.* xv. 30. and xix. 4.

ELUL, sixth month of the Hebrew ecclesiastical, and twelfth of the civil year, answering pretty nearly to our August.

ELUZAI, one of the officers in David's army, who were distinguished for their bravery. *1 Chron.* xii. 5.

ELYMAIS, capital of the land of Elam, or the ancient Persia, *1 Macc.* vi. 1. on the Euleus.

ELYMAS. See BAR-JESUS.

EMBALMING, is to impregnate a body with aromatics, and consisted in opening the dead body, taking out the entrails, and scooping out the brain at the nostrils, and filling their place with odoriferous and desiccative drugs, to prevent putrefaction. The ancient Egyptians, and, in imitation of them, the Hebrews, embalmed the bodies of their dead, *Ger.* l. The whole body they afterwards anointed with oil of cedar, with myrrh, &c. then it was put into salt of natron, in which it lay 40 days, which with the 30 days employed in the aforesaid operations made 70 in all; and then the body being taken out of the salt or pickle, was washed, and wrapped up in linen bands, dipped in myrrh and certain gums,

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and returned to the relations, who put it into a coffin kept in some repository.

EMBLEM, a figurative expression, frequently occurring in scripture, denotes an image taken from natural things, or from things in common practice in life, to signify something more exalted, or something spiritual; and is founded on some resemblance between the emblem and the thing intended by it; and takes its rise from the imaginative and combining faculties. And therefore, in the interpretation of it, we are not to go beyond its scope, but to stop short in that third thing, in which the two things agree together. It differs from type, in that this last regards only something to happen under the New Testament, or which is a prophetic symbol of it. For instance, in emblems God is called a shield, *Gen. xv. 1.* the branches, *Rom. xi. 24.* denote Jews and Gentiles; trees, *Matt. vii. 17,* &c. signify men; and fruit, their works. The torments of hell are represented by utter darkness and everlasting fire, *Matt. xxv. 30---41.* The happiness of heaven by a marriage feast or supper.

EMIM, antient inhabitants of the land of Canaan beyond Jordan; a warlike people of a gigantic stature. *Deut. ii. 10, 11.*

EMMANUEL, or *Immanuel*, i. e. God with us. A name given to the Messiah by the prophet Isaiah, *vii. 14. viii. 8.* applied, *Matt. i. 23.* to Christ, in whom the human and divine natures were united; and so God with us.

EMMAUS, a village 60 furlongs from Jerusalem, to the north. *Luke xxiv. 13.*

EMPHASIS, besides its grammatical meaning of laying stress on a word in prolation, denotes a higher or sublimer meaning, intended by the writer, and arising from the affection he is swayed by at the time, than the words in themselves usually express; or words big with thought, which, besides primary ideas, excite also secondary, so that the former become more extant or striking. And this holds not only in single words, but in entire phrases. *I am, that I am*, *Exod. iii. 14.* the necessary, independent, unchangeable Being.

EMRODS. See **HÆMORRHOIDS**.

ENAM, a town in the tribe of Judah. *Josh. xv. 34.*

ENAN. See **AENON**.

ENCAMPMENT. See **CAMP**.

END, has several significations in scripture; as, the extremity

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extremity of a thing; *the end of a rod*, 1 Sam. xiv. 27.---the conclusion, sum or substance of a discourse, *Ecc.* xii. 13.---Destruction, *Gen.* vi. 13. *Matt.* xxiv. 6. either of Jerusalem, or of the world, the final judgment---Christ is said to be *the beginning and the end*, *Rev.* xxi. 6. As he made all things at first, so they are all to manifest his perfections; this being the motive of creation, is the philosophical notion of the word.---He is also called *the end of the law for righteousness*: the motive of giving the law was to bring men to the knowledge of sin, and their lost estate by it, in order to betake themselves to Christ for refuge: or it may mean the accomplishment of the law, both ceremonial, in the fulfilment of all the ceremonies or types; and moral, in the satisfaction made by him to that law in all its demands, both penal and preceptive.---*The end of the commandment is charity*, 1 Tim. i. 5. that is, we answer the design of the law, by love to God and man, *Rom.* xiii. 10.---*The end of faith is salvation*, the scope to which it tends. 1 Pet. i. 9.

ENDOR, a city in the tribe of the Cis-jordan Manasseh, *Josh.* xvii. 11. where Saul consulted the witch. 1 Sam. xxviii. 13.

ENEAS, a man of Lydda, who, having lost the use of his limbs, was cured by St. Peter. *Acts* ix. 34.

EN-EGLAIM, a fountain situate, according to Jerome, upon the Dead sea, where the river Jordan runs into it. *Ezek.* xlvii. 10.

ENEMY, denotes a person who hates us; or who is ready to take a pleasure in our unhappiness; and conceives uneasiness at our happiness, which he wishes to diminish or destroy.

EN-GANNIM, a city of Judah, *Josh.* xv. 34. another of Issachar, levitical. *Josh.* xix. 21.

EN-GEDI, otherwise *Hazazon-Tamar*, i. e. the palm-tree city, because there was a great number of palm-trees in its territory. It abounded also in cyprus vines, and trees that bore balm, *Cant.* i. 14. Engedi, according to Josephus, stood near the lake of Sodom, about 300 furlongs from Jerusalem, not far from Jericho, and the mouth of the Jordan, which falls into the Dead sea.

EN-HADDAH, a city belonging to the tribe of Issachar. *Josh.* xix. 21.

EN-HAZOR, a city of Naphtali. *Josh.* xix. 37.

EN-MISHPAT. See KADESH.

ENOCH, son of Cain, in honour of whom the first city,

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city, taken notice of in scripture, was called Enoch by his father Cain, who built it, *Gen.* iv. 17. It was situate to the east of the province of Eden.

ENOCH, son of Jared, and father of Methuselah, walked with God, and having lived 365 years, *was not*, for God took him, i. e. he was translated, and did not see death, *Heb.* xi. 5. A prophecy of Enoch, supposed to be traditional, is mentioned *Jude*, verses 14, 15.

ENON. See AENON.

ENOS, son of Seth, and father of Cainan, born in the year of the world 235; and Enos died at the age of 905 years.

EN-ROGEL, the fountain of Rogel, or the fullers fountain, was situate to the east of Jerusalem, at the foot of mount Sion. *Josh.* xi. 7. and xviii. 16.

ENSHEMESH, situate on the frontiers of Judah and Benjamin, *Josh.* xv. 7. It does not clearly appear whether it was a town or fountain only.

ENSIGN, a military standard, erected in order to raise men, *Isai.* v. 26.---Figuratively, Christ, *Isai.* xi. 10. to whom Jews and Gentiles should repair by faith, and enlist in his service, by bringing forth the fruits of faith.

ENTHUSIASM, is a regular combination of images, sublime and surprising, because uncommon, yet probable: or, which is the same thing, a just combination of the sensible ideas reproduced by the imagination, warmed by the subject, and an extraordinary elevation of pulse and flow of spirits accompanying; this is natural enthusiasm, as in poetry, oratory, and other works of imagination, the dignity of expression bearing some proportion to the grandeur of the images.---When the spirit of God acts upon the imagination, exciting in it images by an immediate afflatus or impulse, under which it labours for utterance; this is supernatural enthusiasm, as in the case of the prophets of old.---But the spirit of God acting in a milder manner on the minds of men in conversion, by enlightening the understanding to see, and in consequence inclining the will to embrace what is good, and reject its contrary; this also is supernatural, a miracle being wrought in the man.---To charge with fanaticism these operations of the spirit of God on the minds of men, is the result of rashness, because the result of ignorance; it is the blind disproving colours. See EXPERIENCE.--But when the images are wild, extravagant, and inconsistent, the *aegri somnia*, the dreams of a distempered brain, the grand organ of thinking,

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thinking, descending in gradation from the rage of phrensy, down to the calmness of dotage; this properly is raving, or a delirium, altogether preternatural: but if such extravagant combinations are made on religious subjects, this is fanaticism, abusively called enthusiasm, unless you add, preternatural; or it is the state of visionaries, who take these wild imaginations for the greatest realities and the most certain truths.

ENVY, denotes the uneasiness we perceive on the prosperity of another: or that affection which arises, if we think another unworthy of the good he enjoys, though no detriment to ourselves, *Gen. xxx. 1. and xxxvii. 11.* the offspring of hatred, and a diabolical disposition, justly its own tormentor, *Job v. ii. and rottenness to the bones, Prov. xiv. 30.*---*The spirit, that dwelleth in us, lusteth to envy, Jam. iv. 5.* if understood of the spirit of God, it, lusteth against envy, resisteth it: if of our own spirit, or corrupt nature, that indeed prompts us to it.

EPAPHRAS, was, as is believed, the first bishop of Colosse; converted by St. Paul, and contributing much to the conversion of his fellow-citizens, inhabitants of Colosse. *Col. i. 7. iv. 12.*

EPAPHRODITUS, bishop, or rather apostle or messenger of the Philippians, sent by the faithful with a sum of money to St. Paul, then in bonds, and in order to be serviceable to him with his personal presence. *Phil. ii. 5. and iv. 18.*

EPENETUS, St. Paul's disciple, whom he calls the first fruits of Achaia, *Rom. xvi. 5.* probably one of the first whom he converted in that country.

EPHAH, eldest son of Midian, *Gen. xxv. 4.* who gave his name to a city and small district in the country of Midian, situate on the east side of the Dead sea; abounding in dromedaries and camels, *Isa. lx. 6.* supposed to be Hippos of Ptolemy.

EPHAH, the name of Caleb's concubine. *1 Chron. ii. 46.*

EPHAH, or *Ephi*, the name of a measure of capacity, both for things liquid and dry, in use among the Hebrews. The ephah for things dry contained three pecks and three pints. It was of the capacity of the bath in liquid measure.

EPHER, second son of Midian, and brother of Ephah, *1 Chron. i. 33.* dwelt beyond the Jordan, *1 Kings iv. 10.* Jerome quotes some authors, who affirm, that Epher making an incursion into Libya conquered it, and called it Africa

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EPHES-DAMMIM. See PHES-DOMMIM.

EPHESUS, a very celebrated city of Ionia in Asia-Minor, situate upon the river Cayster, much famed for its superb temple of Diana, which, for extent and elegance of building, was accounted one of the seven wonders of the world.---It was 425 feet long, 220 broad, and stood on 127 marble pillars, 70 feet high, and curiously wrought and polished, under the direction of the architect Chersiphron; took up 200 years in building, at the expence of all Asia. It was fired seven times, once on the day that Socrates drank the cicuta, and afterwards on the night that Alexander the Great was born. It is now a heap of ruins, and the rest of the city is inhabited only by herdsmen, &c.---St. Paul preached in this city, and made many converts, *Acts* xix. 24.---During his imprisonment at Rome he wrote an epistle to the Ephesians, congratulating them upon their steadfastness and perseverance in the faith, in very noble and sublime expressions.

EPHI. See EPHAH.

EPHOD, a sort of ornament or upper garment worn by the Hebrew priests.---The word in the original signifies to gird or tie, the ephod being a kind of girdle, which carried from behind the neck, and brought over the two shoulders, and hanging down before, was put crosswise upon the stomach, and made use of as a sash or girdle to the tunic, *Exod.* 28.---On this girdle was fastened the breast-plate.---There were two sorts of ephod, one of plain linen for the priests, and another embroidered for the high-priest, composed of gold, purple, crimson and twisted cotton; on each shoulder there was a large precious stone, engraven with the names of the twelve tribes, six on each stone.---What Gideon's ephod was, is matter of dispute among the learned, but remarkable for becoming the occasion of a new species of idolatry. *Judg.* viii. 27.

EPHRA, a city of Ephraim, the place of Gideon's birth, *Judges* vi. its situation unknown.

EPHRAIM, the patriarch, Joseph's second son by Asenath, Potiphar's daughter, *Gen.* xli. 52.---When Joseph carried his two sons to receive his father's blessing, Jacob laid his right hand on Ephraim, and his left on the head of Manasseh, prophesying that the youngest should be greater than the eldest, and his posterity more numerous, *Gen.* xlviii. 8.---Joshua, who was himself of the tribe

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tribe of Ephraim, gave them their portion between the Mediterranean westward, and the river Jordan eastward.

EPHRAIM, a city of Ephraim towards the Jordan. *John xi. 54.*

EPHRAIM, (forest of) 2 *Sam. xviii. 6, &c.* situate beyond the Jordan.

EPHRATAH, another name of the town of Bethlehem, *Micah v. 2.*---It also denotes, in *Psalms cxxxii. 6.* the lot of Ephraim.

EPHRATH, Caleb's second wife, and mother of Hur, 1 *Chron. ii. 19.* from whom Bethlehem is supposed to be called Ephratah. *Gen. xxxv. 19.*

EPHRON, son of Zohar, *Gen. xxiii. 6. 7.*---Also the name of a city beyond the Jordan. 1 *Macc. v. 46, &c.*

EPICUREANS, a sect of philosophers, who maintain the supreme good of man to consist in pleasure, and consequently supreme evil in pain. Epicurus, the founder of this sect, laid down atoms, space, and gravity, as the first principles of all things; he did not deny the existence of a God, but thought it beneath his majesty to concern himself with human affairs; he denied providence and the immortality of the soul.---When St. Paul came to Athens, he had conferences with the Epicurean philosophers. *Acts xvii. 18.*

EPISTLES, canonical books of the New Testament, being letters written by the apostles, or first preachers of Christianity, to particular churches or persons, on particular occasions or subjects; of which fourteen are by St. Paul, one by St. James, two by Peter, three by John, and one by Jude.---*Ye are our epistle,* says Paul, 2 *Cor. iii. 2, 3.* namely, a commendation of my ministry, and of its efficacy, through your conversion;---*manifestly declared to be the epistle of Christ ministered by us,* by writing his law in your hearts by my ministry.

EPOCH, a term in chronology, signifying a fixed point of time, from which succeeding years are numbered and accounted, and different among different people; which renders chronology a subject extremely perplexed; and chronologers have been much employed to disentangle this perplexity; which requires not only a considerable knowledge of astronomy, and a readiness at figures, but an extensive reading in ancient and modern history, in order to treat the subject in a solid manner.---For what we find recorded in history is the ground-work, or principles, from which, by astronomical and other calculations,

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we are to deduce the necessary propositions: a work, which should connect the common epocha's in a demonstrative manner with the Julian period, is still wanting to the world; a period devised by Joseph Scaliger, arising from the multiplication of the solar, lunar, and indiction cycles, and forming a series of 7980 years, and introduced with great advantage into chronology; for by means of it the different epocha's may be very easily compared.

EQUIVOCAL Terms, are such as have different significations; as the term father denotes not only the immediate progenitor, but one more distant, as grand-father; and as Adam is called, father of mankind: the terms brothers and sisters are also used equivocally, denoting not only near but distant relations, and even those of the same nation; also husband and wife, *Cant. viii. 1.* Thus death is called sleep, *John xi. 11.* and Christ's body a temple, *John ii. 19.* terms which can deceive no attentive hearer or reader.

ER, eldest son of Judah, and husband of Tamar. *Gen. xxxviii. 8.*

ERASTUS, a Corinthian, and disciple of St. Paul, called by this apostle, *Rom. xvi. 23.* *Chamberlain of the city*; that is, of Corinth, where St. Paul was, or of Jerusalem according to the modern Greeks. He resigned his employment, and became afterwards a faithful disciple and follower of St. Paul. Some make him bishop of Macedonia, others of Paneas, near the sources of the river Jordan.

ERECH, a city of Chaldæa, built by Nimrod, *Gen. x. 10.* thought by Bochart and Wells to be Aracca, or the Arecca of Ptolemy, on the Tigris, in the Susiana.

ERROR, properly denotes an assent given to a false proposition, through precipitancy, 1 *John iv. 6.*---In a moral sense it denotes sin, *Pf. xix. 12.* *Heb. jx. 7.*---An oversight, 2 *Sam. vi. 7.*---Figuratively, it signifies idols, *Jer. x. 15.*---Infidelity in office, *Dan. vi. 4.*---*Error of Balaam*, Jude v. 11. denotes covetousness.---*My error remaineth with myself*, Job xix. 4. I must abide its consequences.

ESAR-HADDON, or *Affar-Haddon*, son of Sennacherib, and his successor in the kingdom of Assyria. He made war with Manasseh, king of Judah, took Jerusalem, and carried the king to Babylon, 2 *Chron. xxxiii. 12.* of Babylon he had made himself master by force, and so united the two empires together. He is said to have reigned

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reigned 29 years at Nineveh, from the year 3294 to 3336; besides which he reigned thirteen years at Babylon, in all 42 years. He died in the year of the world 3336, before Christ 677, and was succeeded by Saisduchinus. Sir Isaac Newton supposes Esar-Haddon to be the same with Sardanapalus, the name Sardanapalus being derived from Affer-Hadon Pul.

ESAU, son of Isaac by Rebekah, and twin-brother to Jacob. The brothers differed from each other greatly in disposition; Esau delighting much in hunting, but Jacob employed himself in family affairs, became the favourite of his mother, by whose means he obtained his father's blessing in preference to Esau his elder brother, *Gen. xxv.* Jacob, for fear of the heavy resentment of his brother, fled into Mesopotamia, till the indignation of his brother should be appeased.---Esau, however, received his brother, at his return, with great kindness, *Gen. xxxii.* and at the death of his father Isaac, Esau retired to mount Seir.---The scriptures are silent concerning the remaining part of Esau's life, or the manner of his death.

ESDRAS, the name of two apocryphal books, which were always excluded the Jewish canon, and too absurd to be received as canonical even by the Jews themselves.

ESDRAS. See EZRA.

ESH-BAAL, the same with Ishbosheth, the fourth son of Saul, *1 Chron. viii. 33.*---The Hebrews, to avoid the pronunciation of the word Baal, put Bosheth in its stead, which signifies *shame, confusion*; thus, instead of Mephibaal and Eshbaal, they said Mephibosheth and Ishbosheth.

ESHCOL. See ANER.

ESHCOL, (Valley or brook of) in the south of Judah, and neighbourhood of Hebron; so called from the bunch of grapes cut by the spies. *Num. xiii. 24.*

ESHEAN, a town of Judah. *Josh. xv. 52.*

ESHTAOL, a town in the tribe of Dan, first belonging to the tribe of Judah, *Josh. xv. 35.* ten miles from Eleutheropolis towards Nicopolis. *Eusebius.*

ESHTEMOTH, a city in the south of Judah, *Josh. xv. 20.* ceded to the priests, *1 Chron. vi. 58.* to the north of Eleutheropolis.

ESLI, son of Nagge, one of the ancestors of Christ, according to the flesh. *Luke iii. 25.*

ESPOUSALS, denotes a mutual promise of marriage between man and woman; a species of compact, to be performed on a future day.---The virgin Mary being espoused

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espoused to Joseph, was found with child of the Holy Ghost, *Matt. i. 18.* God would have his Son to be born of a betrothed virgin, to avoid the reproach of illegitimacy, and to have a guardian for his infancy.---The union of believers with Christ is expressed by espousals, *2 Cor. xi. 2.* The espousals are to be performed on earth, but the marriage is to be celebrated in heaven. *Rev. xix. 7.*

ESROM. See **EZROM.**

ESSENES, or *Essenians*, one of the three antient sects of the Jews; supposed, with a good deal of probability, to have arisen during the persecution of Antiochus Epiphanes, when great numbers of the Jews retired to the wilderness, where they inured themselves to a hard and laborious way of living. There were two sorts of them, some lived in society, and married, dwelt in great cities, and applied themselves to husbandry, and other lawful employments; these were called practical. The others gave themselves up to contemplation, and were called contemplative Essenes: they avoided living in great towns, as prejudicial to contemplation, and exposing to temptation. Both these sorts of Essenes followed the same maxims. They drank no wine, and were eminent for their frugality and continence. To all kinds of pleasure they were perfect strangers. They used a plain simplicity in their discourse, and left to philosophers the glory of disputing and talking eloquently. They meddled not with commerce, because they thought it was apt to make people covetous. They had no private property, but had all things in common. As they were charitable one towards another, and hospitable to strangers, want and indigence were things they knew nothing of. All such arts as were destructive to mankind, and hurtful to society, were banished from among them. They reckoned war unlawful, but they carried a weapon to defend themselves against the attacks of thieves and robbers. They never took any thing with them, because they were sure of finding all necessaries wherever they came. There were amongst them neither masters nor slaves; all were free, and served one another; there was, notwithstanding, a great deal of order amongst them. The elders especially were very much respected; and the disciples had a great veneration for their masters. They never took an oath, at least not without mature deliberation. They had the utmost abhorrence to a lie, and their word was more sacred than the oath of another. They all owned a future state, but
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denied a resurrection of the dead. The reason why this sect is not mentioned in the New Testament may arise from their retired manner of living.---There seems to be as great uniformity between the Essenes and Pythagoreans, as there was between the Sadducees and Epicureans, between the Pharisees and the Stoicks.---Some, without any foundation, suppose that the Essenes were Christian monks, formed into a society by St. Mark, who founded the first Christian church at Alexandria. The ground of their mistake takes its rise from what Eusebius says of the Therapeutae, a species of monks. But from the accounts of Josephus and Philo, it is plain that the Essenes were not Christians, but Jews. Besides, that what was peculiar to them, was the same, only in a higher degree, with the Pharisees : and that, contrary to the tenor of Christianity, they forbade marriage, and denied the resurrection of the dead.

ESTHER, otherwise *Hadassah*, of the tribe of Benjamin, daughter of Abihael, Mordecai's uncle. She, after Ahasuerus had divorced Vashti, was fixed upon by the king to succeed her as queen, being the most beautiful woman that could be found throughout the whole Persian empire, in the year of the world 3486, before Christ 514. See her history in the book of Esther.

ETAM, a city in the tribe of Judah, lying between Bethlehem and Tekoah, 2 *Chron.* xi. 6.---Rock of Etam, was that to which Samson retired. *Judg.* xv. 8.

ETERNITY, an attribute of God, *Deut.* xxxiii. 27. denoting an existence, as without beginning, so without end, *Psf.* xc. 2. *Isa.* xli. 4. and arising from his absolutely necessary existence, or self-existence ; consequently different from a time without beginning and without end, because admitting no change, or succession in his existence, which is included in the notion of time, in which one thing begins and another ceases, and therefore inconsistent with absolute necessity. And since the eternity of God is without all succession, it follows that in it all things are simultaneous. For though God is said to be that, *which was, is, and is to come*, *Rev.* i. 8. in condescension to our weakness ; namely, though co-existing with these differences of time, yet co-exists with them, without differences of succession in himself ; and notwithstanding there always remains a difference between past, present and to come, and God represents to himself the past as past, and the present as present, &c. yet without
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any change produced in God, only in the things without him. This the famous Dr. Twiss seems not unhappily to explain, by the instance of a stake driven into the channel of a river: new, and still new water is continually gliding by, without any change in the stake; all the change is relative and external.---This eternity of God is different from that of finite minds, which consists in a never-ceasing succession, co-existing with the eternity of God.

ETHAM, the third station of the Israelites, after the Exodus, which probably lay towards the point of the Red sea, *Numb.* xxxiii. 6. *Exod.* xiii. 20. Here we have the first mention made of the miraculous pillar which directed the march of the Israelites through the wilderness, called *Anan*, of which it is probable the Greeks formed *ἄνεμος*, *afs*, first brought up by Apion, the grammarian, and afterwards adopted by Tacitus, in reproach of the Jews.

ETHAN, the Ezrahite, one of the wisest men of his time, *1 Kings* iv. 31. of the tribe of Levi. *1 Chron.* vi. 44.

ETHANIM, an Hebrew month, *1 Kings* viii. 2.---After the Jews returned from captivity, this month was called Tizri, and answers to our September.

ETHBAAL, king of the Zidonians, father of Jezebel, wife of Ahab. *1 Kings* xvi. 31.

ETHER. See ATHAR.

ETHIOPIA, properly so called, is a very extensive country in Africa, comprehending Abyssinia, Nubia and Abex, situate to the south of Egypt. Other countries, both in sacred and profane writers, have received this appellation. See CUSH.

EVANGELIST, signifies one who publishes glad tidings, or is the messenger of good news; but it is generally used for one who writes on or preaches the gospel of Jesus Christ, *Isa.* xli. 27. *Eph.* iv. 11. The term Evangelist denotes at present one of the four writers of the Gospel.

EUBULUS, St. Paul's disciple, mentioned in the second epistle to Timothy, (iv. 21.)

EVE, the name of the first woman, from a Hebrew word which signifies to live, so called because she was the mother of all living, *Gen.* iii. 20. formed from a rib of Adam: she became his wife, to be a meet help for him; but suffering herself to be seduced by the serpent, she became the occasion of human misery; upon which, together

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ther with Adam, whom she persuaded to partake with her in the forbidden fruit, she was banished Paradise.

EVI, one of the princes of the Midianites, slain in the war carried on by Moses. *Numb. xxxi. 8.*

EVIDENCE, is the perception of the truth or falsehood of a proposition, *Heb. xi. 1.* or it is the perception of the connection between the subject and predicate of a proposition.---And this connection is either necessary and immediate; as in the case of axioms, that the whole is greater than a part; or mediate by the means of a demonstration, as that the sum of the three angles of a triangle is equal to two right angles: or the connection is probable only, a proposition in which the predicate is ascribed to the subject, on account of certain circumstances or criteria, which do not infer a necessary connection between them.---Thus Cicero, in his oration for Milo, proves from circumstances, that Clodius had a design upon the life of Milo; namely, that Clodius spoke openly, that Milo must be slain; that the day before which Milo was to undertake a necessary, a lawful journey to Lanuvium, Clodius set out on the same road; that he placed his servants with weapons before his country-house; that he set out unaccompanied, and without his wife, a thing which he scarce ever did before. From these circumstances Cicero concludes probably, that Clodius intended to kill Milo.---And of a probability there are different degrees, as the criteria or circumstances are stronger or weaker, more or fewer.---Faith is called the evidence of things not seen, *Heb. xi. 1.* on the infallible testimony of God, equal to a demonstration.

EVIL, denotes in general an imperfection, and is either metaphysical, which consists in the evil of limitation, a defect, or evil attendant on, and inseparable from all created beings; or physical, which is the evil of affliction, called in scripture *evil days*, *Prov. xv. 15. Eccl. xii. 1. or 3.* moral evil, which is the evil of moral actions, in so far as they depart from the rule of right or the law, *1 Kings xvi. 25. Eccl. ix. 3.*---*Evil eye*, *Prov. xxiii. 6. Matt. xx. 15.* is an envious, malicious eye.

EVIL-MERODACH, son and successor of Nebuchadnezzar the great.---He delivered Jehoiakim, king of Judah, out of prison, and heaped many favours upon him, *2 Kings xxv. 27.* This prince, according to Usher, reigned but one year, and was succeeded by his son Belshazzar.

EUMENES, king of Bithynia and Pergamus, mentioned *2 Macc. viii. 8.*

EUNICE,

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EUNICE, mother of Timothy, a Jewess by birth, but married to a heathen, Timothy's father, *2 Tim.* i. 5. Eunice had been converted before St. Paul came to Lystra, for he found there Eunice and Timothy already far advanced in grace and in virtue.

EUNUCH, *εὐνοῦχος*, literally signifies one who guards the bed, because in the courts of eastern kings, the care of beds and apartments, belonging to the princes and princesses, was committed to them.---It is often used in scripture for an officer of the inner part of the palace, whether a real eunuch or not, *Gen.* xxxix. 1--7.---Eunuchism was forbidden by the law, *Deut.* xxiii. 1.---There is mention made of those who make themselves eunuchs, *Matt.* xix. 12. understood of such as from religious motives abstained from marriage, to be less incumbered with the cares of the world, and more fully to devote themselves to the service of God.

EUODIAS, spoken of by St. Paul in his epistle to the Philippians, (iv. 2.) a woman of great virtue, who assisted St. Paul in the propagation of the Gospel.

EUPHRATES, a famous river, the source whereof is in the mountains of Armenia; runs through the frontiers of Cappadocia, Syria, Arabia-Deserta, Chaldæa and Mesopotamia, and thence, after forming an elbow to the east, falls into the Persian gulph, *Gen.* ii. 14. Formerly it had its own channel, traces of which were to be seen in Pliny's time; at present it discharges itself in one common channel with the Tigris. Moses says it was the fourth river of Paradise. In scripture it is called the Great river, and assigned as the east boundary of the promised land. *Deut.* i. 7. *Josh.* i. 4.

EUROCLYDON, the Greek name of a north-east wind, very dangerous at sea; of the nature of a whirlwind, which falls of a sudden upon ships, makes them tack about, and sometimes causes them to founder, as Pliny observes.

EUTYCHUS, the name of a young man, who falling asleep, tumbled down from a window while St. Paul was preaching, *Acts* xx. 10. but by the apostle was soon restored to life.

To **EXAMINE**, when applied to God, denotes the strictest inquiry, *Pf.* xxvi. 2.---When applied to man, it is either private, when a man examines himself by the word of God, *2 Cor.* xiii. 5. or public, when rulers or governors, civil or ecclesiastical examine, either the faith or practice of those subject to them.

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EXAMPLE, denotes either what is intended for admonition or caution, *1 Cor. x. 11.* or for a model or pattern for imitation, *John xiii. 15. 1 Pet. ii. 21. 1 Cor. xi. 1.* The example of Christ is the most infallible, consequently the most proper to form us to holiness, as being absolutely perfect.

EXCISION, in the scripture sense of the word, means the cutting off of a person from his people, by way of punishment for some sin by him committed.

EXCOMMUNICATION, an ecclesiastical penalty or censure, whereby persons, guilty of any notorious crime or offence, are separated from the communion of the church, and deprived of all spiritual advantages, *Matt. xviii. 15--17. 1 Cor. v. 5.* Selden quotes a manuscript work of a Caraites, who affirms, that excommunication was established after the captivity; and this is what the evangelists call, *being cast out of the synagogue*, *John xi. 22. Luke vi. 22.* And the same Selden says, that there were only two excommunications, the greater and the less; the former being excision or death, the latter a separation for a limited time.

EXISTENCE, though perfectly distinguishable from mere possibility, yet is not easily definable, or its distinctive characters are not so readily to be assigned.---Wolffius calls it the complement of the possibility, or essence of a thing; or what a thing possible is capable of, besides its possibility; which can be no other but its state, either of action or passion, which presupposes existence.---Our own existence we know from immediate consciousness, which certainly presupposes existence. From our own contingent existence we infer that of a necessary being, or God, to whom we, and all contingent things, owe their existence.---In the idea of the corporeal world, the mind first represents to itself its own body, as placed without it; and then, by means of this last, all other bodies, as also placed without it, and causing certain changes in it. But then the question is, whether these representations, which are usually called sensations, and seem to be formed by means of certain organical parts, afford any certainty, that the things represented as the causes of these changes actually exist without the mind. Of this no one has ever yet attempted to give a demonstration: nor is it indeed a very easy matter to accomplish, without begging the question; and as little is the great outcry made against this notion, as of pernicious consequence, to be considered as of any

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weight; as idealists, whether external objects really exist or not, have no different ideas from the rest of the world.

EXODUS, a canonical book of the Old Testament, so called, because narrating the going out or departure of the Israelites from Egypt, in the year of the world 2514, before Christ 1462; it is the second book of the Pentateuch, comprising the transactions of about 145 years. Here we have a description of Pharaoh's tyranny, the bondage of the Israelites, their prodigious increase, the plagues inflicted on Egypt, the departure and miraculous passage of the Israelites through the Red sea, and the overthrow of Pharaoh and his host; the miraculous preservation of the Israelites in the desert, the solemn promulgation of the law on mount Sinai, and the erecting the tabernacle by the special direction of God.

EXORCIST, a word which comes from the Greek *ἐξορκιστής*, signifying to adjure, or to use the name of God with a design to cast devils out of the bodies they possess. This power was given by our Saviour to his disciples, *Matt. x. 1.* and, according to some, was continued for about 200 years, and ceased by degrees in the church.

EXPERIENCE, in general denotes the knowledge we have of those objects which are present to the mind, or a knowledge of our feelings, or the changes happening in it; to acquire which, presence of mind, or much attention, is required. And thus a man unacquainted with the changes in the mind, which are mentioned in scripture, can form no notion of them; for instance, of regeneration, faith, sanctification, &c. which are all spiritual changes in a man; the possibility of which he may well have some notion of; yet whoever does not experience those changes in himself, can form no proper notions of them, but only of the words by which they are expressed. And this is the meaning of the expression, that no unregenerate person can truly understand the scriptures, that faith consists in sense or feeling, and that without the illumination of the Spirit of God, the scripture cannot be rightly and savingly understood. And the less strange this will appear, when we consider, that in other things, which have no relation to spiritual knowledge, many notions are acquired only by experience; namely, by a change which happens in ourselves; as many virtues, for instance, of which we then only have a just notion, when we experience them, or the changes accompanying them. *Wyttenbach.*

EXPIATION, a religious act, by which satisfaction, atonement,

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atonement, or amends is made for the commission of some crime, the guilt done away, and the obligation to punishment cancelled. Among the Jews the method was by sacrifice, as typical of that of Christ. The great day of expiation was an annual solemnity, kept on the 10th day of the month Tizri, answering to our September; a day of solemn fasting and humiliation.

EXTASY. See **ECSTASY.**

EZEKIEL, son of Buzi, a prophet of the house of Aaron, *Ezek. i. 1.* carried captive to Babylon by Nebuchadnezzar, with Jehoiakim, king of Judah. During his captivity, this prophet was favoured with many remarkable visions, about 585 years before Christ, concerning the present and future state of the Jews. He is the third of the greater prophets; he foretold the captivity of the Jews, and the destruction of Jerusalem; then the re-establishment of the people and temple, the reign of the Messiah, and the call of the Gentiles. His visions and comparisons were such, that the Jews forbid the reading him before 30 years of age.

EZION-GABER, a city of Idumæa, upon the coast of the Red sea. The word Ezion-Gaber signifies the backbone of a man, which the rocks near its harbour greatly resembled. *1 Kings ix. 26.*

EZRA, or *Esdra*, son of Seraiah, which last is thought to be the high-priest slain by Nebuchadnezzar, when he burnt the temple and city of Jerusalem, *2 Kings xxv. 13--21.*---Others think that Ezra was his grandson, or great-grandson, who, when returned from the captivity in the reign of Artaxerxes, had a full commission given him to settle the church and state of the Jews; he was very zealous in rectifying all the disorders which had crept into their affairs during their captivity, *Ezra ix.*---He restored and published the holy scriptures, correcting all the errors which had arisen from the negligence of transcribers, collecting them all together, adding what was necessary, changing the old and obsolete names of places for the names then used; and lastly, he wrote out the whole in the Chaldee characters, (but this opinion is not without its difficulties) that language having grown wholly into use among the people after the Babylonish captivity.---The book of Ezra was wrote at the latter end of the author's life, and comprehends the transactions of about 80 years, or, according to others, 100, including the history of the

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Jews, from the edict of Cyrus for their return, to the 20th year of Artaxerxes Longimanus.

EZROM, *Efrom*, or *Hezron*, son of Phares, and father of Aram, *Ruth* iv. 18. *Matt.* i. 3. *Luke* iii. 33.

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FACE denotes the visage or countenance, the index of the heart; whatever affection lies concealed there, is delineated on the visage.---By the face one man is distinguished from another: amidst the variety of faces, there are not two to be found perfectly alike; a wise appointment of Providence, to avoid confusion amongst mankind.---Synecdochically, or a part for the whole, face denotes the whole person, *Gen.* xlviii. 11.---*To accept one's face*, is to shew favour, *Gen.* xix. 21.---Face, applied to God, denotes his love and favour, *Pf.* xxxi. 16.---Sometimes his anger, *Pf.* xxxiv. 16.---His glory, or symbol of his presence, *Exod.* xxxiii. 18.---God's speaking face to face, signifies so clear and distinct a manifestation of himself, as if he really spoke face to face.---The difference between our present and future knowledge, the apostle, *1 Cor.* xiii. 12. expresses by, *Now seeing through a glass darkly, then face to face*; that is, through some interposing medium, which prevents a clear view; and which, at death, being removed, we shall see face to face,

FACES, (bread of) the shew-bread so called, because always in the presence of God.

FAITH, in general, denotes the assent we give to a proposition on the testimony of another; and is either divine or human: the former claims our fullest assent, because built on the infallible veracity of the testifier, and is equal to a demonstration, and extends to the whole of revelation; the latter, or the assent to human testimony, is to be determined by the integrity and ability of the testifier; and these two concurring in a human testifier, we gain a very high degree of probability for the truth of the thing testified. Divines generally distinguish faith into historical, temporary, justifying or saving, and into the faith of miracles. Historical is a bare assent to the truth of a fact, in which

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we seem to have no great concern or interest; as for instance, that Julius Cæsar conquered Gaul, *John* xii. 42. *Acts* xxvi. 27. Historical faith in divine matters arises from our not duly considering our miserable estate, the greatness of it, the severity of divine justice, &c. owing to ignorance, sloth, excessive care about temporals, &c.---Temporary faith is an assent to evangelical truths, as both interesting and desirable; but only in so far as they come accompanied with temporal advantages, or as they recommend themselves to our thoughts by their beauty and excellence, *Luke* viii. 13. *Matt.* xiii. 21. *2 Tim.* iv. 10. owing to our not embracing evangelical truths solely on account of their principal tendency; namely, freedom from misery, and a right to life.---The faith of miracles is the persuasion a person has of his being able, by the divine power, to effect a miracle on another, *Matt.* xvii. 20. *1 Cor.* xiii. 2. or another on himself, *Acts* xiv. 9. and obtained only in the times of Christ and the apostles; or in the near times to them, when the Gospel was to be planted.---Justifying or saving faith, is the freely accepting what God freely offers; namely, pardon of sin, and a right to life, the entire purchase of Christ, by his life and death: this is the religion of a sinner; in himself nothing, and all in Christ. A thing freely offered becomes the acceptor's property on his bare acceptance; as among men, a gift: nothing more being necessary to render it one's own, than the receiving it, *John* i. 12. and iv. 10. Such a faith is active, and worketh by love, *2 Cor.* v. 14. purifies the heart, *Acts* xv. 9. and the genuineness of that faith is thereby justified, or that it is a living and not a dead faith; which is St. James's meaning, *chap.* ii. 17---24. namely, that as genuine faith justifies the person before God, so the unfeigned fruits of that faith, or good works, justify the faith, or shew it to be genuine before men: of the faith before God, it is true to say, *fides foeta ante partum justificat*, faith big with good works justifies before any are brought forth.---Faith sometimes denotes the faithfulness of God and man, *Rom.* iii. 3. *Deut.* xxxii. 20.---A persuasion of the lawfulness of a thing, *Rom.* xiv. 22, 23.---The doctrine of the Gospel, the object of faith, *Acts* xxiv. 24.---The profession of the Gospel, *Rom.* i. 8.

FAITH, (Articles of). See ARTICLES.

FALL of Man, denotes the loss of those perfections and that happiness which he had by creation, through transgression of a positive command, given both for the trial of

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man's obedience, and as a token of his holding every thing of God, as lord paramount of the creation, with the use of every thing in it, exclusive of the fruit of one tree. This positive law he broke, by eating the forbidden fruit; first the woman, then the man; and thus the condition or law of the covenant being broken, the covenant itself was broken of course. The woman was enticed by an evil genius, under the semblance of a brute beast, as appears from its reasoning the woman into a transgression of the law, of which a brute beast is incapable. Hence this evil genius, or the devil, is called a murderer and a liar from the beginning, *John* viii. 44. *Rom.* v. 12. the old serpent, *Rev.* xii. 9. and *xx.* 2. Moses relates this history from what appeared externally to sense. Both therefore are to be conjoined, the serpent as the instrument, and the devil as the principal cause. Man suffered himself to be seduced by perverse and confused notions of good and evil, prompted by a hope and a desire of a greater degree of perfection, and swayed by his sensual appetite, in contradiction to his reason, *Gen.* iii. 6. And thus it appears possible, how, notwithstanding the divine image with which man was adorned, he might fall. For though including in it knowledge, it did not exclude from it confused notions, which are those arising from sense and imagination, especially when off our guard, and unattentive, blindly following the present impression. From this one sin arose another, and then another, from the connection of causes and effects, till this repetition brought on a habit of sin, consequently a state of moral slavery; called by divines, a death in sin, a spiritual death, a defect of power to act according to the law, and from the motive of the divine perfections, as death in general is such a defect of power of action. And this defect or inability, with all its consequences, man entailed on his posterity, remaining upon them, till *one greater man* remove this, and re-instate them in all they forfeited in Adam.

FAMINE, denotes either a scarcity or the entire want of the necessaries of life, inflicted as a punishment by Providence on wicked and ungrateful nations for abuse of mercies. There are several famines mentioned in scripture. The prophet Amos (viii. 11.) threatens the people of Israel with a famine of *hearing the word of God*, or the counsel and instructions of a prophet.

FAST, denotes a time of religious abstinence; the natural result of mourning and affliction. We meet with no examples

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examples of fasting prior to Moses, who enjoins no other but that on the solemn day of expiation. After the times of Moses instances of it are very frequent. The common way of fasting among the Jews, was to take neither food nor drink, from the foregoing evening till after sun-set the day following. The fastings of Moses, Elijah, and our Saviour, were miraculous. Our Saviour seems not to have instituted any particular fast, leaving it optional; though sorrow and affliction may naturally suggest it.

FAT, denotes the oily parts separated from the blood; forbidden to be eaten, if from a beast offered in sacrifice, *Lev. ii. 25. and iii. 17.* but whether that of other beasts was also forbidden, is a question.---Figuratively, it signifies plenty of spiritual blessings, *Jer. xxxi. 14. Ps. lxiii. 5.* Fat of the earth implies its fruitfulness. *Gen. xxvii. 28.*

FAT-VALLEY, *Isa. xxviii. 1---4.* a valley about the city of Samaria: or, in general, the territory of Samaria, which was fat and fruitful.

FATHER, this word, besides the common acceptance of it for an immediate father, is likewise taken, in scripture style, for grandfather, great grandfather, or the very author and first father of a family, how remote soever he may be from those who speak. By father is likewise understood the instructor, the master of those who are of a certain profession, *Gen. iv. 20---22.* Father is also a term of respect, often used by inferiors to superiors, as by servants to masters.---God in Christ, who has merited adoption for them, is father of believers. *Rom. viii. 15. 16.*

FEAR, in general denotes the uneasiness arising from the prospect of an approaching evil.---Fear of God, the care of avoiding whatever may displease him, or bring on an evil; the first is filial, the last servile, *Jer. xxxii. 40. Acts xxiv. 25.* It denotes the object of fear, *viz. God, Gen. xxxi. 42.* The law and word of God, *Pf. xix. 9.* because the object, the cause and rule of holy fear.

FEASTS, are anniversary days of rejoicing, instituted in memory of some happy event. See **SABBATH**, **PASS-OVER**, &c.

FELIX, (*Claudius*) successor of Cumanus in the government of Judea.---St. Paul was brought to Cæsarea, where Felix usually resided; who treated him very well, permitting his friends to see him and do what services they pleased, hoping that St. Paul would procure his redemption with a sum of money.---He did not think it convenient either to condemn or set him at liberty, but chose rather

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to adjourn the determination of the affair till the arrival of Lyfias, who commanded the troops at Jerusalem, where he had taken Paul into custody, and who was expected at Cæsarea.---Felix one day, with his wife Drusilla, sent for Paul, and desired him to explain to him the religion of Jesus Christ, *Acts* xxiv. St. Paul, on this occasion, spoke with his usual boldness; and as he discoursed of justice, temperance, and the judgment to come, Felix trembled, and sent Paul back to his place of confinement, where he remained till the arrival of Portius Festus, who succeeded Felix in the government of Judea, in the year 60; when St. Paul appealed to Cæsar, and so stopped the prosecution of the Jews, and secured himself from the wicked intentions of Festus, whom they had corrupted with a sum of money.

FESTUS. See **FELIX**.

FIG-TREE, consists of a peculiar sort of wood, having no resemblance with other trees. Its fruit and leaves appear at the same time, which accounts for our Saviour's cursing the barren fig-tree, that had leaves without fruit, *Matt.* xxi. 19. *and was it not the time of figs?* *Mark* xi. 13.

FIGURE, in rhetoric denotes an improper way of speaking; namely, when all that is said of a subject is not contained in it, the predicate in that case being taken improperly: and there are as many kinds of figures, or figurative expressions, as there are kinds of imaginary ideas, all reducible to two principal: namely, ideas are perceived either simultaneously, or have in some manner a mutual resemblance; so that when one of them strikes the senses or the mind, the other also is represented to the imagination, from the law of the association of ideas. And terms, expressing ideas, that arise simultaneously, are called metonymical, and such a figurative expression a metonymy: as for instance, the sign and the thing signified; the thing containing, and the thing contained; the cause and the effect, &c. But terms arising from similitude of ideas are called metaphorical, and such a figure a metaphor. So that all improper terms are reducible to metonymy or metaphor; and hyperbole and prosopopœia are species comprised under them. Crowns and white garments are promised the righteous, metaphorical expressions of their happiness after death; and the wicked are threatened with the worm that dieth not, &c. to express the acutest pain and greatest anguish;

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guish; in a word, their wretched estate, *Wyltenbach*. Figure also is the same thing as a type. *Rom. v. 14.*

FINISHED, is the last word our Saviour spoke before he bowed his head and gave up the ghost, *John 19. 30.* to denote, that the law, both the ceremonial, in its types and figures; and the moral, in its penal and preceptive demands, were all fully accomplished.

FIRE, one of the four vulgar elements; which imparts both warmth and light, whatever else it may be; and from both these effects we judge of its presence, as well when both are present, as in flame and in glowing bodies, as when only one of them is so; as light in rotten wood, fish, gems, &c. without any sensible warmth: and that a body may be warm without giving light, is also a thing well known. It is doubtless difficult to determine, whether both these effects arise from one and the same cause, only acting differently in different circumstances, and now producing warmth only, again only light, and again both light and warmth at the same time. We know of no body, which may not be thoroughly warmed: a thing which could not be, did not fire penetrate into the smallest pores of bodies. The particles of fire therefore must be not only uncommonly small, but cohere very slightly, if at all, together: and such a body constitutes a fluid. Fire therefore is a fluid. The particles of a fluid approach the nearer to a globular form, the weaker their cohesion. And since they penetrate into the smallest pores of bodies, and dissolve, and at last dissipate them, the attraction of such bodies must, in proportion to their density, exceed the mutual cohesion of the particles of fire; and hence fire must be lighter than all other bodies. It is found, by experience, to pass from warm bodies into the adjoining cold bodies so long, till both have an equal degree of warmth. Some hold a twofold fire; one diffused through the heavens and called æther, the other called elementary, and contained in all bodies: æther is excited on every side by the sun to a motion in right lines, called the rays of the sun. The elementary fire contained in bodies may be excited two ways; the one derivatively, when fire already put in motion rouses the quiescent fire lodged in the body, to which it is applied; the other primitively, when fire is excited either by attrition, percussion, or the admixture of fluids: as all this appears from experiment. Aether remains continually fluid: in like manner elementary fire, when in motion, is fluid: but when quiescent in solid bodies, strongly coheres with their

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their parts. The force of fire consists in the reciprocal or vibratory motion of its hard, elastic, polished and round parts; and the denser, the greater their force.---Fire in scripture is the symbol of the divine presence, *Exod. iii. 2. xix. 18.*---Of the divine approbation, *Gen. iv. 4. xv. 17. Lev. ix. 24. 2 Chron.. vii. 1.*---Of the holiness and wrath of God, *Deut. iv. 24. Ps. xviii. 8.* Our Saviour is compared to a refiner's fire, to purify his people, *Mal. iii. 2* as are also the operations of the spirit of God, *Matt. iii. 11.* and the word of God, *Jer. xxiii. 20. 1 Cor. iii. 13.*---Fire is an emblem of the torments of hell, *Isa. lxvi. 24. Mark ix. 44.*---Fire denotes persecution, dissension and division, *Luke xii. 49.*---Vain delusive hopes of men's devising, *Isa. l. 11.*---The slanders of ungodly men, *Prov. xvi. 27.*---There was a perpetual fire kept up on the altar of burnt-offering, at first kindled by fire sent down from heaven. To use any other fire, which was called strange fire, was forbidden.---This custom of preserving a perpetual fire in the temples of their gods was common among the heathen.---Fire, one day, is to consume the world, *2 Pet. iii. 7--12.* this catastrophe is called the general conflagration; an event which has the suffrage of the most distant antiquity, both Jewish and Pagan. The Stoics in particular held this opinion. Josephus ascribes it to Adam, and he speaks of a destruction by water, and of another by fire. Ovid and Lucan are very express on this head.---Fire is plentifully diffused all over nature, and wants only to be excited; but in what manner that shall happen, is not so easy to determine; whether by a nearer approach of the sun, by an ignited comet, or in any other way, the event alone must determine.---Yet we are not hence to conclude, that the earth shall be entirely destroyed by this conflagration, and be rendered incapable of being re-established: nothing in nature is annihilated. After this great conflagration there will be a kind of renaissance, and an universal renovation of all things, which shall put every thing in a more perfect and a much more illustrious state, *2 Pet. iii. 13.*---If there is no flame without water, as experiments shew, water will add to rather than take from the violence of the general conflagration: besides, water is fully charged with fire, by which its state of fluidity is maintained, and which once discharged water turns to a firm and solid body.

FIRMAMENT, *Gen. i. 7.* The word here used is Rakiah, translated expansion, something expanded. The word Rakah, from whence Rakiah is derived, signifies to spread

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spread with a hammer, to make flat, to crush to pieces, to beat; and by the word firmament (*Rakiah*) the Hebrews understood that part of the heavens, which, like a solid and immense arch, (though in itself soft and liquid) served as a bank or barrier between the upper and lower waters.

FIRST-BORN, literally denotes the eldest male child, *Gen. xxvii. 19.* having peculiar privileges both among the Israelites and other nations; especially that of a double portion, or twice as much as any one of his brothers.---The first-born of the Egyptians being destroyed, God ordained, that all the first-born, both of men and tame beasts, should be consecrated to him.---The male children only were subject to this law; but redeemed for the sum of five shekels, *Exod. xiii. 12, 13. Numb. xviii. 16.*---The first-born of a clean beast was to be offered at the temple, but not to be redeemed; the blood to be sprinkled about the altar, the fat to be burnt in the fire on the altar, and the flesh to be for the priest, *Numb. xviii. 17--19.*---Of an unclean beast, it was either redeemed, or something given in exchange for it. *Exod. xiii. 13.*

FIRST-FRUITS, were those of the fruits of the earth, prepared and fit for the use of man; as of corn, wine and oil, *Deut. xviii. 4. and xxvi. 2, &c.* to be given to the priests, and called *terumath*, elevation, because accompanied with that ceremony, and a profession that the elevator or offerer made of his being come into the country, which the Lord swore unto his fathers to give him. This is distinct from the *biccurim*, *Exod. xxiii. 19.* the primitives or firstlings, which were waved and offered unprepared. As on the day after the feast of the passover, they brought a sheaf into the temple, as the *biccurim* of the barley-harvest, in the name of the whole nation, *Lev. xxiii. 10, &c.*---After wheat-harvest, that is the day of Pentecost, they offered, in the name of all the nation, two loaves, of about three pints of flour each, made of leavened dough.

FIRST-FRUITS of the Spirit, *Rom. viii. 23.* signifies the assurance which the spirit of adoption gives believers of their inheritance in heaven. As the first-fruits were earnest to the Jews of the succeeding harvest, so, *1 Cor. xv. 20.* Christ is the first-fruits of the resurrection, or the earnest of a future resurrection; that as he rose, so shall believers also rise to happiness and life.

FLOOD. See **DELUGE.**

FLOOR, or *Threshing-floor*, a place open to the air, where the corn was threshed, either by passing sledges over it,

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it, or treading it out with the feet of cattle made to go round. These floors were formed by mixing lees of oil with clay, which, when well soaked, was beaten and smoothed; and when dry, neither rats, ants, nor water could penetrate it, nor weeds grow upon it.

FLOUR, the fine meal of corn: when an Israelite could not afford an offering of large cattle, or even of birds, for burnt sacrifices, or for offerings for sin, he was to bring the tenth part of an ephah of fine flour; a handful of which, without oil or frankincense, the priest threw into the fire upon the altar, and the rest of the flour was the priest's for a meat-offering, to be eaten by the priest alone, and in the holy place, or during his service in the tabernacle, *Lev. v. 4, 5, &c.* If the offering was purely of devotion, there was oil mixed with it, and frankincense put upon it, and a handful of it thrown on the altar, and the remainder was the priest's due. *Lev. vi. 14---16.*

FOLLY, is want of understanding, the opposite to wisdom.---But generally by *folly* in scripture is meant moral evil, or sin, *Pf. lxix. 5. Prov. xxiv. 9. Jer. iv. 12.* The pretended *wisdom of the world is folly with God*, *1 Cor. iii. 19.*---*The preaching of the cross is foolishness*, *1 Cor. i. 18.* to men unacquainted both with themselves and the law of God, their own guilt and wretchedness, and the infinite purity and extent of the law.

FORESKIN. See **CIRCUMCISION.**

FOREST of Bethel. See **BETHEL.**

FOREST of Ephraim. See **EPHRAIM.**

FOREST of Hareth. See **HARETH.**

FOREST of Lebanon. See **LEBANON.** Besides the true forest of Lebanon, there was a palace of this name, built by Solomon in Jerusalem, next that of Pharaoh's daughter. *1 Kings vii. 2. and x. 17.*

FORNICATION, properly denotes a commerce between single or unmarried persons, only from motives of pleasure, *1 Cor. vii. 2.*---Put sometimes for adultery, *Matt. xv. 32.*---For incest, *1 Cor. v. i.*---Figuratively, for idolatry, *2 Chron. xxi. 11. Jer. iii. 9. Rev. xix. 2.*

FORTITUDE, is the procuring such a state of mind as that when evils assault, which cannot, consistently with duty, be avoided, we stand collected and undisturbed, by means of trust and confidence in God; as appears from the example of David, *1 Sam. xvii. 37. and xxx. 6. Pf. xviii. 33, 34.* This virtue is opposed to Temerity; which see.

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FORTUNATUS, one whom St. Paul mentions in his 1st Epistle to the Corinthians, (xvi. 15---17.) who came from Corinth to Ephesus to visit the apostle, and was among the first-fruits or converts of Achaia.

FORTUNE, a good or bad event, arising from unexpected and unforeseen causes, the result of our ignorance. *Gen. xxxvii. Deut. xix. 5.*

FRAUD. See **DECEIT**.

FREE-WILL, (*Libèrum Arbitrium*) denotes the determining our free actions, both by reason and revelation; or the habit of acting in that manner; or sanctity of will, in which the first man was created: and opposed to servile will, (*arbitrium servum*) the habit of sinning; which is the same with the bondage of sin, or spiritual death, a death to all virtue and goodness, *Gen. vi. 5. Ps. xiv. 1. &c.* And this is the natural state of every man since the fall; in which the law is no longer the measure of his strength, but yet the rule of his duty; God, the supreme sovereign, not losing his right of commanding, because his subjects have audaciously put themselves out of the power of fulfilling his commands. This slavery of sin, or this spiritual death of sinful man, does on no account destroy his liberty; for even in that state man acts from motives, in which liberty in general consists, but from the vicious motives of sensual pleasure, and no longer from rational and laudable motives.

FRIEND, denotes a person who loves us; or, which is the same thing, who conceives a pleasure in our happiness, and an uneasiness at our unhappiness. We are bound to love all men as ourselves; which is to be understood of our disposition of mind; as indeed it is not in our power to shew actual friendship to all; and if it were, not to be done inconsistently with our own happiness. To such friends we owe gratitude, or return of love. And thus friendship consists in mutual love. We love a person, in whom we find something which gives us pleasure, if consistent with the law of nature; that is, if promoting mutual perfection and happiness, such a friendship is a virtue: but if its tendency is to something forbidden, or to the detriment of the common-weal, such a friendship is vicious and punishable, as that of thieves and cut-throats.---Our Saviour calls his disciples friends, because of his communicating to them, without reserve, the whole counsel of God, with respect to salvation, *John xv. 15.* We have the character of a friend depicted *Prov. xvii. 17. and xviii. 24.*---So that it must be an ignorant

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calumny to affirm, that the Gospel does not recommend a virtuous friendship. Was there ever a greater, a more exalted, a more disinterested instance of friendship, than that of our blessed Saviour?

FRONTLETS, a square piece of hard calf's-skin, including four pieces of parchment, upon which the Jews wrote four passages of the law, one on each piece, and put them on their foreheads. *Exod. xiii.*

FUNDAMENTAL *Articles.* See **ARTICLES.**

FURLONG, a measure of length, reckoned the eighth part of a mile. The original word, *stadium*, denotes a course for running or racing, to which St. Paul alludes, *1 Cor. ix. 24.*

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G A A L, son of Ebed, who raised a revolt in Shechem against Abimelech, son of Gideon; but being defeated by Abimelech, was compelled to fly. *Judg. ix. 26, &c.*

GAASH, a hill of Ephraim, to the south of Timnath-serah, celebrated for Joshua's tomb, *Josh. xxiv. 30.*---The brook or valley of Gaash, *2 Sam. xxiii. 30.* was probably at the foot of the mountain.

GABA. See **GEBA.**

GABBATHA, a place in Pilate's palace, from whence he pronounced sentence of death upon Jesus Christ, *John xix. 13.*---The Hebrew word signifies an eminence, or elevation; in Greek called *ὑψωμα*, the pavement; being most probably an eminence, terrass, or gallery, paved with stone or marble.

GABISH. See **THUNDER-STONE.**

GABRIEL, one of the principal angels in heaven; who announced the birth of John the Baptist, *Luke i. 11.* and of Christ, *Luke i. 26.*

GAD, son of Jacob and Zilpah, Leah's handmaid, *Gen. xxx. 9.*---The tribe of Gad had their allotment beyond the Jordan, between Reuben to the south and Manasseh to the north, with the mountains of Gilead to the east and the Jordan to the west.

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GAD, a prophet, David's friend, who followed him during his misfortunes, while persecuted by Saul, 2 *Sam.* xxiv.---David, after numbering the people, had the choice of three scourges offered to him, in the name of God, by the ministry of Gad; who, after the ceasing of the plague, advised David to build an altar in the threshing-floor of Ornan, or Araunah, 2 *Sam.* 24. 18. Gad is cited, 1 *Chron.* xxix. 29. as author of a life of David.

GAD, (valley of) lying beyond the Jordan, in the tribe of Gad, probably along the Arnon.

GAD, an heathen deity, mentioned *Isa.* lxxv. 11. in our version translated appellatively, *troop*. In Palestine there is a place called Baal-Gad, or the god Gad: and the Arabians call the planet Jupiter, and whatever is good and beneficent, Gad; as good fortune, according to Jerome. Calmet takes it for the sun.

GADARA, *Gazara*, *Gader*, *Gaderoth*, *Gazer*, *Gazera*, &c. a celebrated city beyond Jordan, the capital of the Peraea, according to Josephus 60 furlongs to the east of the lake of Tiberias. It gave name to a Transjordan Canton.

GADDA. See **HAZAR-GADDA**.

GADDIEL, son of Sodi, of the tribe of Zebulun, one of those who were sent by Moses to view the land of Canaan. *Numb.* xiii. 10.

GADDIS, the surname of John, brother of Judas Macabæus.

GADER, *Gaderoth*. See **GADARA**.

GADER. See **GEDER**.

GADI, 2 *Sam.* xxiii. 36. supposed to be Hazar-gadda.

GAIBARIM, the same as Ije-abarim; which see.

GAIUS, St. Paul's disciple, spoken of in the *Acts*, xix. 29. generally supposed to have been a Macedonian, but settled at Corinth, where he had the honour to lodge St. Paul during his abode there.---Gaius is said to have been made bishop of Thessalonica. Whether the same to whom St. John wrote his third epistle, is a question.

GALATIA, a province of Asia Minor, bounded on the west by Phrygia, on the east by the Halys, on the north by Paphlagonia, and on the south by Lycaonia; so called from the Galatæ, or Gauls, who, after having ravaged Italy and Greece, passed into the Asiatic continent, but were broken by Attalus, king of Pergamus, and confined to this province.---St. Paul wrote an epistle to the Galatians, the design and subject of which is much the same with that to the Romans.

GALI-

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GALILEANS, a sect of the Jews, who sprung up in Judea some years after our Saviour's birth. According to Josephus, they agreed in every thing with the Pharisees, bating their excessive love of liberty, which they carried to an enthusiastic pitch, so as to refuse to pay tribute, or own any superior but God alone. Our Saviour was reproached with being a Galilean, *Luke* xxiii. 2. as were also his followers. *Acts* ii. 7.

GALILEE, a province of Palestine, stretching chiefly into the northern parts of it; divided into two, the upper and lower Galilee; the former whereof was called Galilee of the Gentiles, either because it was chiefly possessed by Gentiles, or because it bordered upon Gentile nations. The whole country was (according to Josephus) fruitful, and well inhabited; bounded on the north by Lebanon and Syria, on the west by Phœnicia, on the south by Samaria, on the east by the Jordan and sea of Galilee.

GALLIM. See **EGLAIM**.---Also a village near Ekron. *Eusebius*.

GALLIO, brother of Seneca the philosopher, and proconsul of Achaia. His original name was Marcus Annæus Novatus, but being adopted by Lucius Junius Gallio, he assumed his name. St. Paul was dragged by the Jews before Gallio's tribunal, who as proconsul resided at Corinth. They accused him with teaching men to worship God contrary to the law, *Acts* xviii. 12, 13. But Gallio told them, as the dispute was only concerning their law, *he would be no judge in such matters*. A man of too soft and indifferent a disposition.

GAMALIEL, prince of the tribe of Manasseh, when Moses brought the Israelites out of Egypt. *Numb.* i.

GAMALIEL, a Pharisee, and an eminent doctor of the law, at whose feet St. Paul was brought up, *Acts* xxii. 3. Christian authors generally suppose that he embraced the faith of Jesus, but at what time, or by whom baptized, does not appear.

GAMMADIM, *Ezek.* xxvii. 11. a people of Phœnicia, so called from their city Gammad; erroneously called Gamale by Pliny.

GARAB, See **GAREB**.

GAREB, one of David's valiant men, of the city of Ither. 2 *Sam.* xxiii. 38.

GAREB, or *Garab*, a hill very near Jerusalem. *Jer.* xxxi. 39.

GASALITE. See **GEBAL**.

GATH, or *Geth*, a celebrated city of the Philistines, and

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and one of their five principalities, *1 Sam. vi. 17*. The birth-place of Goliah, *1 Sam. xvii. 4*. It stood about 32 miles west of Jerusalem.

GATH-EPHER, or *Gath-Opher*, the birth-place of the prophet Jonah, *2 Kings xiv. 25*.---This city was part of the tribe of Zebulun, *Josh. xix. 13*. two miles from Diocæsarea, according to Jerome.

GATH-RIMMON, a city belonging to the tribe of Dan, *Josh. xix. 45*. ten miles from Diospolis, on the way from Eleutheropolis; levitical.---Another *Gath-Rimmon*, a city in the Cisjordan Manasseh; levitical, *Josh. xxi. 25*.---A third *Gath-Rimmon*, *1 Chron. vi. 69*, a city of Ephraim; also levitical.

GAULAN, *Gaulon*, or *Golan*, a celebrated city beyond the Jordan, from whence the small province Gaulanitis had its name; given to the Transjordan Manasseh, *Deut. iv. 43*. levitical and refugial, *Josh. xxi. 27*.

GAZA, a city of the Philistines, by Joshua made part of the tribe of Judah, *Josh. xv. 47*. One of the five principalities to the south of Canaan.

GAZA, a city of Ephraim. *1 Chron. vii. 28*.

GAZABAR, a Persian, the father of Mithredath; *Ezra i. viii*.

GAZARA. See **GADARA**.

GEBA, or *Gaba*, *Josh. xviii. 24*, a city of Benjamin; sacerdotal. *Josh. xxi. 21*.

GEBAL, *Pf. lxxxiii. 7*. is sometimes put, by the Chaldee and Samaritan versions, for mount Seir; Josephus mentions also the Gebilites to the south of Palestine; and Stephanus, the Gebalene, in Arabia; which is the same with the country of Amalek, or Arabia Petraea. Also a city of Phœnicia, whose inhabitants were famous hewers of stone. *1 Kings v. Ezek. 27*. See **GIBLUS**.

GEBIM, a place mentioned *Isa. x. 31*. its situation is unknown; and by many it is taken in general for hills.

GEDALIAH, son of Ahikam, left by Nebuchadnezzar in Palestine, after the destruction of Jerusalem and the temple, to govern the remainder of the people who continued there; treacherously slain by Ishmael, son of Ne-thaniah, *2 Kings xxv. 22*, &c. in the year of the world 3416, before Christ 584.---The name also of several other men mentioned in scripture.

GEDER, *Gezer*, *Gedor*, or *Gederoth*, supposed to be names of the same place in Judah. The king of Geder
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was taken and put to death by Joshua, (xiv. 13.) called also Gador.

GEHAZI, servant of Elisha, who, contrary to the intention of his master, received presents of Naaman, the Syrian; whereupon the leprosy of Naaman cleaved to him, and to his seed for ever. *2 Kings* v.

GELIOTH, *Josh.* xviii. 17. the same with Gilgal, as appears from *Josh.* xv. 7.

GEMARA, a rabbinical term, denoting the second part of the Talmud, and literally signifying perfection; a commentary on the Mischna, which is the other part of the Talmud, and text to the Gemara: and as there is a two-fold Talmud; the Jerusalem and the Babylonian, so a two-fold Gemara. The Jews believe the Gemara to be the pure word of God, preserved in the tradition of the Elders, and transmitted, pure and unaltered, down to the compilers of the Talmud.

GEMARIAH, son of Hilkiah, sent to Babylon with Elasah, son of Shaphan, from Zedekiah, king of Judah, to carry the tribute-money to Nebuchadnezzar. He was likewise charged with a letter written by Jeremiah, (xxix. 3, 4.) to the captives at Babylon.---The name also of one of king Jehoiakim's counsellors. *Jer.* iii. 6. xii. 9.

GEMATRIA. See CABBALA.

GENEALOGY, properly denotes a list of ancestors. No people were more careful than the Hebrews to preserve their genealogies, because of succession to inheritance, to offices, especially ecclesiastical, *Ezra* ii. 62. more particularly with respect to the promises of God concerning some future deliverer to arise from them. We have, in their sacred writings, genealogies carried on for above three thousand years; and in the Evangelists for four thousand, from Adam down to Joseph or Mary.---The genealogies condemned by St. Paul, *Tit.* iii. 9. Basnage supposes to be the Sephiroth of the rabbin, or rather the Acons of the Gnostics. See Gnostics.

GENERAL, or *Catholic epistles*, are those addressed to all the faithful in general, and not to any particular church; as one of James, two of Peter, three of John, and that of Jude, in all seven.

GENERATION, besides its common meaning, namely, the production of an animal from another of the same kind, is taken in the same sense as genealogy, *Gen.* v. 1. *Matt.* i. 1. or for a history of any thing, *Gen.* ii. 4.---The scripture frequently computes by generations, *Gen.* xv. 16. and

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and 1. 23. *Deut.* xxiii. 2.---Some of the antients fixed a generation at 100 years, others at 110, and others at 33, 30, 25, and even down to 20; so that there was nothing fixed and determinate in this way of computation: only the farther back, the generations are so much the longer. Generation denotes cotemporaries, *Isa.* liii. 8. Who can sufficiently declare the wickedness of that age, in which Christ appeared in the world, considering the cruel treatment he met with; as appears from the preceding words.

GENESAR, or *Genesareth*, the lake of Genesareth; the same with the lake of Tiberias, or sea of Cinnereth.

GENESIS, (Heb. *Beresbith*, or *in the beginning*) a canonical book of the Old Testament, and the first of the Pentateuch, or five books of Moses; called Genesis by the Greeks, because containing the genealogy of mankind, from Adam down to Jacob's grandsons; including the space of 2369 years.

GENTILE, one out of covenant, or unacquainted with the true God; the true knowledge and worship of him. The apostle Paul generally comprises the Gentiles (called *Goiim* in Hebrew) under the appellation, Greeks; and the whole of mankind under the expressions, Jews and Greeks; and *Eph.* i. 10. and *Col.* i. 20. he figuratively expresses the Jews by *things in heaven*, and the Gentiles by *things in earth*. Locke.

GENUBATH, son of Hadad the Edomite, and Taphanes, sister to Pharaoh's queen; was born in Egypt, and brought up with Pharaoh's son. 1 *Kings* xi. 20.

GERAH, the least piece or segment of money among the Hebrews, 20 of which made a shekel.

GERAR, a royal city of the Philistines, situate in the south-west corner of Palestine.

GERASA, or *Gergesa*, a city beyond and to the east of the Dead sea, by some placed in Coele-Syria, and by others in Arabia.

GERGESENES. See GIRGASHITES.

GERIZIM, a celebrated mountain near Shechem in Samaria, whereon the Samaritans, in the time of Sanballat, built a temple, still in being in our Saviour's time. The Samaritans maintaining that this was the place where God desired chiefly to be adored, corrupting the original text, which reads *Ebal* instead of Gerizim.

GERRENIANS, or *Gerræans*, spoken of in the second book of *Macc.* xiii. 24. are most probably the inhabitants of Gerar.

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GERSHOM, son of Moses and Zipporah. *Exod.* ii. 22.

GERSHON, a son of Levi, and prince of one of the great families of the Levites; whose office was to carry the veils and curtains of the tabernacle, *Numb.* iii. 25. Their encampment was to the west of the tabernacle, *ib.*

GESHUR, a country in Syria, the daughter of whose king, David married, and had by her Abialom, *2 Sam.* xv. 8.

GETH. See **GATH**.

GETHSAMENE, a garden in the mount of Olives, whither Jesus Christ sometimes retired in the night-time, *Matt.* ii. 6. And here he was in an agony, sweating drops of blood, *Luke* xxii. 44. denoting a state of inconceivable anguish, constituting by the judicial act of God, as being surety for guilty man, that part of his passion, which immediately affected his soul, and was previous to his suffering in his body, on the cross soon after. This order in the infliction of the penalty seems highly proper; guilt took its rise first in the soul, then broke out into an overt act by the instrumentality of the body.

GEZER. See **GEDER**.

GEZrites, *1 Sam.* xxvii. 8. are supposed to be the Gerrenians; whom see.

GIANT, properly signifies a person of an enormous or uncommon size of body; such are called in Hebrew nephelim, invaders, freebooters, who misapplied their strength to acts of violence and oppression, and therefore translated *επιεισπτορες* by Aquila, and *Βεαιοι* by Symmachus. They are also called Rephaim, from their striking the beholders with terror, and for the same reason, Emmim, *Deut.* ii. 10, 11. ancient inhabitants of Canaan, *Gen.* xv. 20. The antediluvian Rephaim are said, *Job* xxvi. 5. to groan under the waters, to denote their being swept away by the flood. That there were giants cannot well be denied, without contradicting history, both sacred and profane; and we have sometimes modern instances of men of an extraordinary size and strength of body.

GIBBETHON, a city in the tribe of Dan, allotted to the Levites. *Josh.* xxi. 43.

GIBEAH, a city in the tribe of Benjamin, lying north of Jerusalem about 20 or 30 furlongs, and built upon a hill, as its name imports. The birth-place of Saul; and remarkable for the story of the Levite's wife, *Judg.* xix. which brought on a war, altogether fatal to Benjamin. *Judg.* xx. and xxi.

GIBEATH-

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GIBEATH-PHINEHAS, *Josh. xxiv.* a city given to Phinehas, in the mountains of Ephraim; and the burial-place of Eleazar, the high-priest.

GIBEON, a city situated on an eminence, about 40 furlongs from Jerusalem northward, and not far from the city of Gibeah; it was the capital of the Gibeonites, who deceived Joshua into an alliance with them. *Josh. ix.*

GIBLUS, the Biblus, or Byblus of prophane authors, and Gebal of Ezekiel; a city of Phœnicia, situate between Berytus and Botrys; the people famous for working in stone and wood. *1 Kings v. 18. Ezek. xxvii. 9.*

GIDDALTI, son of Heman, the Levite, *1 Chron. xxv. 4.* whose family formed the 12th course in the service of the temple.

GIDEON, son of Joash, of the tribe of Manasseh; appointed by God to deliver the Israelites from the oppression of the Midianites. *Judg. vi. 1, 2.*

GIDEROOTH. See **GADARA**.

GIDGAD, *Moses*, a mountain in the wilderness of Paran.

GIFT, properly denotes the freely giving any thing which is our property, or at our disposal, to another, *Eph. ii. 18. Matt. ii. 11.* Christ is called, *John iv. 13.* the gift of God, the greatest heaven could possibly bestow. The Holy Ghost, with his miraculous gifts, is also called the gift of God, *Acts viii. 20.* Every good thing which men receive is the gift of heaven, *Jam. i. 17.* The gift of righteousness, is the benefit purchased by the obedience of Christ, *Rom. v. 17.* By unspeakable gift, *2 Cor. ix. 15.* some understand Christ, others the Gospel, by which means hearts are inclined to obey the will of God; others again, that habit of brotherly love, wrought in the hearts of the Corinthians.---Gift, considered with respect to the view of giving it, denotes a reward, *Dan. v. 17.*---A recompence for an injury, *Gen. xxxv. 12.*---A bribe, to bias a judge, forbidden by the law, *Deut. xvi. 19.*---An oblation, or free-will offering. *Matt. v. 28.*

GIFT of Tongues, on the genuine explication of this miraculous gift depends the exposition of the whole 12th and 14th chapters of the first epistle to the Corinthians; this gift was no such habit as is acquired by learning a language or tongue in the usual way; only in so far as those who were endued with it, constantly retained the same; so that in the public assemblies for worship, they could often pray to and praise God, by the immediate inspiration

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of the Holy Ghost, in tongues they never learned, after the manner of the apostles, *Acts* ii. 4. for which alone this gift was appointed and given, and not as an instrument or means of the apostolic office, which causes all the difficulty here: for Christ never promised the gift of tongues as a means of instruction among the Gentiles, not even to the apostles; but as a confirming means or sign to those who should receive the doctrine or truth, *Mark* xvi. 17. without distinction of kindred, age, nation, &c. And hence persons, who never actually were, nor ever intended to be teachers, obtained such a gift, *Acts* xi. 44--46. *1 Cor* xiv. 2. here we find all the Corinthians would gladly obtain it, who certainly were never intended for teachers, and to whom St. Paul also wishes it, being a gift that was striking or surprising, and therefore to be wished for; and this the apostle chides, as the result of their vanity: and then St. Paul plainly distinguishes it in verses 6, 19, from the gifts of teaching. And from the whole of the passage it is evident, that Christians prayed in a strange or unknown tongue only in the time of public worship, verses 2, 13, 18, 19. If it should be said, that this gift was necessary to the apostolical office: for this no ground can be assigned from history, no trace of such an use appears either in scripture or in ecclesiastical history; nor was there any necessity for such a gift. For wheresoever the apostles either could or should come, the Greek language, and their mother-tongue, were sufficient to bear them out; and therefore the spread or propagation of the Greek tongue was one of the ways which Providence prepared for that of the Gospel, *Ernesti*.

GIHON, the name of one of the four rivers, the head whereof was in Paradise, *Gen.* ii. 13. taken by some for the Araxes, by others for the eastern channel formed after the union of the Euphrates and Tigris.

GIHON was also the name of a fountain, to the west of Jerusalem, *1 Kings* i. 2 *Chron.* xxxii. 30. and gave name to a valley. *2 Chron.* xxxiii. 14.

GILBOA, a mountain celebrated for the death of Saul and his son Jonathan, *1 Sam.* xxxi. 1, 2. according to Eusebius six miles from Bethsan.

GILEAD, the name of Jephthah's father, who was of mount Gilead, *Judg.* xi. 1, 2. The name also of the son of Machir, and grandson of Manasseh; who had his inheritance in the mountains of Gilead, whence he took his name, *Numb.* xxvi. 29.

GILEAD,

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GILEAD, (mountains of) part of that ridge of mountains which run from mount Lebanon southwards, on the east of Canaan, giving their name to the whole country lying on the east of the sea of Galilee, and including the mountainous region called Trachonitis in the New Testament. It took its name from the heap of stones raised as a memorial of the mutual covenant entered into by Jacob and Laban. *Gen. xxxi. 21, &c.*

GILGAL, a celebrated place, lying to the west of the Jordan, where the Israelites encamped some time after their passage over this river. *Josh. v.*

GILOH, a city of Judah, *Josh. xv. 5.* Ahitophel was of Giloh. *2 Sam. xv. 12.*

GIMZO, a city of Judah, taken by the Philistines in the time of Ahaz. *2 Chron. xxviii. 18.*

GIRGASHITES, or *Gergesenes*, an ancient people of the land of Canaan, whose habitation was beyond the sea of Tiberias, where we find some footsteps of their name in the city of Gergasa, or Gerasa, upon the lake of Tiberias, and therefore also called *Gergesenes*.

GITTITH, a title prefixed to *Psalms 8, 81, and 84*, which some take for a musical instrument, and the Targum explains it a harp from Gath; others for a tune, invented in the city of Gath, to which these Psalms were composed: others again for wine-presses, but then it should be Gittoth. Dr. Hammond thinks, that the Psalms with this title were all set to the same tune, which was made on Goliath the Gittite.

GLORIFICATION, the state of the blessed after death, *Rom. viii. 30.* consisting in their high degrees of knowledge, ever on the increase through all the ages of eternity; and that, with respect to the perfections of God, the wonders of the world, both material and intellectual; of Providence, both in the works of nature and grace; the admirable frame of their own body, and all its springs of action. But the degrees of knowledge of each individual will probably differ, with respect to the capacity and genius of each. The understanding once enlightened and brought to perfection, the will, which follows its dictates, will be rectified; that is, every impediment, which prevented its constant direction to good, and inclined it to evil, will then cease, and for ever be abolished; the affections, lusts, passions, vicious habits, will no longer prevail or have any place, *Rev. i. 6. and vii. 14.* The soul will be invariably established in goodness; its only employment then will

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be to glorify God through Jesus Christ, without interruption, and with the highest degree of ardor: and hence their conscience will enjoy the greatest calm and most perfect peace; delivered from trouble, anguish and remorse, and for ever secure from every seduction, they will then enjoy the most delicious tranquillity and most ravishing repose, *Rev.* xiv. 13. and xxi. 4. And in consequence of all this, the bodies of the blessed will be put into a state of perfection, and the full splendor of glory, *Matt.* xiii. 43. *1 Cor.* xv. 41-48. and being made spiritual, or light and airy, and under full controul of the soul, may at pleasure be conveyed to all the parts of the creation, there to view its numberless wonders: but above all, the sight of, and delightful intercourse with the Saviour of the world, and those communications and discoveries which God himself will vouchsafe them; all this will be an inexhaustible source of knowledge and light, ever new, because ever renescent. And thus the glorified saints will not only be secure from all evil whatever, but besides be in possession of every good of which humanity is capable, *Rev.* vii. 16. Whence it is easy to conclude, that they will taste a joy unparalleled, and that their happiness will be out of the reach of every assault. In the most intimate communion with God, in virtue of their holiness, and of the new perfections with which they shall be adorned, they will be at the summit of happiness, and in possession of the sovereign good, and that for ever, which will crown their happiness.

GLORY of God, denotes the manifestation of the divine perfections, which is God's supreme end in all his works, either of nature or of grace, *Psf.* xix. 1. *2 Cor.* i. 20. And with respect to men, it is the acknowledgment, by words or actions, of these perfections, thus manifested from reason or revelation, and making them the motives of all their actions, *1 Cor.* x. 31. and in that case their knowledge becomes lively and active; or the will is influenced by the light in the understanding: and this in the schools is commonly called, God's declarative glory, founded on his essential, which are his perfections.

GNAT, an oblong, slender, winged insect, generally well known. Our version of *Matt.* xxiii. 24. says, to strain at a gnat; but the original word denotes, to strain out; and thus the Dutch translation.

GNIDUS, or *Cnidus*, *Acts* xxvii. 7. a promontory of Asia Minor, over-against Crete; some suppose the island of this

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this name to be meant, lying between the said promontory and the isle of Crete.

GNOSTICS, though a name not to be met with in scripture, yet the characters of the heretics, who were afterwards known by the appellation of Gnostics, are given, *1 Tim.* i. 3, 4. and vi. 20, 21. *2 Tim.* iii. 2, 3, &c. *2 Pet.* ii. 9, 10, &c. *2 John* i. 7, *Jude*, ver. 10, &c. So called from the Gnosis, or the antient doctrine of the Orientals concerning man, the world, and the origin of evil, both that in the world in general and in man in particular, and the genealogy of the supreme being. They denied the resurrection of the dead, a consequence from their notion of the origin of evil, which they ascribed to a gross and impure matter.---From ecclesiastic history it is evident that there were people who, in the early ages of Christianity, framed a genealogy of the Supreme Being; affirming, that God, at a certain time, produced, by a decree of his will, from his substance, two persons, male and female, in perfections perfectly resembling their Father; and that these last produced two other persons, in a less degree of perfection; from these two again sprung a new branch, which came still shorter in perfection. And this genealogy is carried on, till at length a person is born, who, either through imperfection, or an unexpected chance, took it into his head to form a world out of matter, furnishing it with inhabitants, and by a mixture of the good, which alone comes from God, with matter, to render it habitable. The world, in which the supreme and perfectly good Being resides and rules, is, in the language of the Gnostics, the *pleroma*, plenitude or fulness. The spirits, which derive from God, and form the divine genealogy, are called *æones*, or ages; by this term they mean beings which have indeed a beginning, but which remain immutable in nature and properties. The Gnostics differed greatly among themselves in carrying on this chain of genealogies, some shortening, others lengthening it, as must necessarily be the case in every visionary scheme framed by a wild imagination. *Mosheim.*

To **GO in and out**, in scripture style signifies all the actions of man's life, *Pf.* cxxi. 8. *2 Sam.* iii. 25. *Acts* i. 21.

Scape-GOAT, the goat which was set at liberty upon the day of solemn expiation, bearing the sins of the people. *Lev.* xvi. 8. See **AZAZEL**,

GOATH,

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GOATH, *Jer.* xxxi. 39. an eminence near Jerusalem.

GOB, a plain where two battles were fought between the Hebrews and Philistines, 2 *Sam.* xxi. 18, 19. called Gezer, 1 *Chron.* xx. 4.

GOD, the name we give the necessary self-existent being, creator, preserver and governor of all things, by almighty power and infinite wisdom, and the only object of religious worship. The perfections of God are properly his name, by which he is distinguished from every other thing. Which see in their alphabetical order. He is called Jehovah by the Hebrews, denoting a being necessary, independent and unchangeable.---The world soon lost the true knowledge of God, and degenerated into polytheism and idolatry, or the worship of false gods and idols. Upon this universal degeneracy, God thought fit to call Abraham, to be the founder of a race who should preserve the worship of the true God, or Christianity under the veil of types and ceremonies, while the rest of the world was sunk in idolatry.---*Elohim* is in scripture a plural name of God, which is therefore thought to denote a plurality in the divine essence, not determined as to number, till a farther revelation of the divine will was afterwards made, and then reduced to three; all we are concerned in with respect to salvation; though, from any thing that appears to the contrary, there may be an infinite plurality in the divine essence, an abyss which no created reason can ever fathom.---The term *Elohim* is ambiguous in scripture, till the connection determines its meaning; being applied to angels, judges and princes, and sometimes to idols and false gods.

GODLINESS. See **PIETY**.

GOG and *Magog*, mentioned in Ezekiel (xxxviii. and xxxix.) and in Revelations, (xx.) are by the generality of interpreters taken in an allegorical sense for such princes and people as were enemies to the church and saints. Gog was prince of Magog, according to Ezekiel, and Magog the country or people; son of Japhet, *Gen.* x. 2. without mentioning Gog; whom Bochart places in the neighbourhood of Caucasus, which he explains Gog-chasan, the fortress of Gog.

GOIIM. See **GENTILES**.

GOLAN. See **GAULAN**.

GOLDEN Calf. See **CALF**.

GOLGOTHA. See **CALVARY**.

GOLIAH,

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GOLIAH, a famous champion of the city of Gath, slain by David with a sling and a stone. *1 Sam. xvii.*

GOMER, son of Japheth, *Gen. x. 2.* father of the people of Galatia, according to Josephus; of Phrygia, according to Bochart, because in Greek signifying the same thing, namely, a coal. Calmet derives the ancient Cimbri, or Cimmerians, from Gomer, and thinks that they peopled Gaul and Germany.

GOMER, daughter of Diblaim, who, before she became the prophet Hosea's wife, led the life of a prostitute, *Hos. i.* The prophet was commanded to take a lewd woman to wife, to signify the prostitution and idolatry of Samaria. --Some being offended at the supposed irregularity of marrying a harlot, imagine the whole to be parabolical and not real. But there could be neither irregularity nor immorality, whatever imprudence, barring a divine impulse, in marrying a woman of that character, however irregular or immoral her own conduct was before marriage. And that it was a real marriage, the whole sequel of the prophet's discourse shews.

GOMORRAH, one of the five cities of the Pentapolis, consumed by fire from heaven, the punishment of its abominations, *Gen. xix. 24.* Calmet thinks it was the most northern of all, and that city the ruins of which are at this day to be seen in the Dead sea.

GOOD, denotes whatever or whoever promotes our perfection, and consequently our happiness, either physical or moral, *Pf. iv. 6.* and *xxxiv. 14.* and thus made perfectly to answer the end of our appointment. *Gen. i. 31.*

GORGAS, an eminent captain in the troops of Antiochus Epiphanes. *1 Macc. iv.*

GOSHEN, a canton of Egypt, which Joseph procured for his father and brethren, when they came to dwell in Egypt, *Gen. xlvii. 6.* It lay between Palestine and the city of Tanis, or Zoan. Calmet thinks that Goshen, which Joshua (*x. 41.*) makes part of the tribe of Judah, is the same with the land of Goshen, given to Jacob and his sons by Pharaoh.

GOSPEL, the recital of the life, actions, death, resurrection, ascension, and doctrine of Jesus Christ. The word Gospel in Saxon signifies *God's relation, or a good saying.* The Latin term, *evangelium*, from the Greek *ευαγγελιον*, signifies *glad tidings, or good news*; the history of our blessed Saviour

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Saviour being the best news that could be published to mankind.

GOZAN, the name of a river in Media, often mentioned in scripture. From *2 Kings* xix. 12. and *Isa.* xxxvii. 12. it appears that Gozan was also the name of a province, probably the same through which the river Gozan ran. Ptolemy places the Gauzanites in Mesopotamia. There is a canton in Media called Gauzan, between the rivers Cyrus and Cambyfes; and Benjamin of Tudela says, that Gozan is in Media.

GRACE, properly denotes the unmerited favour of God to sinners, considering their unworthiness, *Rom.* ii. 6. *2 Tim.* i. 9. displayed in giving his Son for their redemption, *John* iii. 16. his righteousness, on the satisfaction he made to the law, for their justification, *Rom.* v. 20. in the operations of the Spirit on their hearts, by enlightening and renewing them. *Rom.* xvi. 4. *2 Cor.* xii. 9.

GREECE. This word is of a very extensive signification in scripture, and comprehends all the countries inhabited by the descendants of Javan, as well in Greece as in Ionia and other parts of Asia Minor, *Isa.* lxvi. 19. The Greek tongue is the original language of all the books of the New Testament, except Matthew, in which the sacred writers have followed the helenistic style, or have used idioms and turns peculiar to the Hebrew and Syriac, if we except St. Luke, whose style is purer.

GUR, a narrow pass near Jerusalem. *2 Kings* ix. 27.

GURBAAL, the name of a place mentioned only in the 2d book of Chronicles, (xxvi. 7.) translated by the Septuagint, *Petra*, in Arabia.

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HAAMONAI, or *Hemona*, a city in the tribe of Benjamin. *Josh.* xviii. 24.

HABBAKUK, the eighth of the twelve minor prophets, who foretold the captivity and restoration of the Jews.

HABOR. See **CHEBAR**.

HACHALIAH, father of Nehemiah, (i. 1.)

HADAD, a king of Moab. *Gen.* xxxvi. 35.

HADADEZER, or *Hadarezer*, king of Zobah. He was defeated by David, together with his whole army. *2 Sam.* viii.

HADAD-RIMMON. See **ADAD-RIMMON**.

HADAREZER. See **HADADEZER**.

HADASHA, a town in Judah. *Josh.* xv. 37.

HADASSAH, otherwise *Esther*, (chap. ii. 7.)

HADID, a city of Benjamin. *Ezra* ii. 23.

HADORAM. See **ADORAM**.

HADRACH, a city not far from Damascus. *Zech.* ix. 1.
See **ADRA**.

HAGAR, an Egyptian woman, servant to Sarah, wife of Abraham, and mother of Ishmael. *Gen.* xvi.

HAGARENES, the descendants of Ishmael; called also Ishmaelites and Saracens; and lastly, by the general name of Arabians; dwelling to the east of Gilead. *1 Chron.* v. 10.

HAGGAI, the tenth of the minor prophets; who exhorted the Jews to rebuild the temple.

HAGIOGRAPHIA, denote in general holy writings; but more particularly among the Jews, the third division of the canonical books, called *Cethubim*; the first being the law or five books of Moses, the second the prophets, the third therefore constitutes the remaining books of the Bible.

HAI. See **AI**.

HAKKATAN, father of Johanan. *Ezra* viii. 12.

HALAH, a country beyond the Euphrates. *2 Kings* xvii. 6.

HALHUL, *Josh.* xv. 58. a city of Judah. There was a little place called *Alula*, near Hebron. *Jerome*.

HALI,

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HALI, *Cali*, or *Chali*, Josh. xix. 25. a city of Phœnicia.

HALLELUIAH. See ALLELUIAH.

HAM. See CHAM.

HAM, Noah's youngest son, Gen. ix. 24. He is supposed to have peopled Africa, called the land of Ham, Ps. lxxvii. 51.

HAMAN, son of Hammedatha, an Amalekite, of the posterity of Agag, Esther iii. 1, 2, &c. favourite of Ahasuerus, king of Persia; displeased at Mordecai for refusing adoration, obtained an order to have all the Jews put to death in one day; but the king being apprised that Mordecai had discovered a conspiracy against his person, without being ever rewarded for it, Haman was ordered to conduct Mordecai in procession through the city; and was afterwards hanged on the tree he designed for Mordecai.

HAMATH, a city of Syria, capital of a province of the same name, lying upon the Orontes, Josh. xiii. 5. thought to be Emesa. It was assigned to Naphtali. Josh. xix. 35.

HAMMEDATHA, father of Haman, of the race of Agag the Amalekite.

HAMMON, a city of Ashter, Josh. xix. 28.

HAMMON. See AMMON.

HAMONAH, a city where Ezekiel (xxxix. 16.) foretold Gog and his people should be buried, to the east of the sea of Tiberias; a prophetic, not a real place.

HAMON-GOG, (valley of) Ezek. xxxix. 11--15. thought to be the valley of Jezreel; otherwise called Esdrelon, or the great plain. Calmet.

HAMOR, father of Shechem, who ravished Dinah, daughter of Jacob, and drew upon his father, and all Shechem, the effects of her brothers' resentment. See DINAH.

HAMOTH-DOR, a levitical city in the tribe of Naphtali, ceded to the family of Gershon. Josh. xix. 35. and xxi. 32.

HAMUTAL, wife of king Josiah, 2 Kings xxiii. 31. daughter of one Jeremiah of Libnah.

HANAMEEL, son of Shalum, and kinsman of Jeremiah, who sold a field to the prophet which he had at Anathoth. Jer. xxxii. 9.

HANANEEL, a tower at Jerusalem. Zech. xiv. 10, &c.

HANANI, father to the prophet Jehu. 1 Kings xvi. 7.

HANANI,

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HANANI, the name of a prophet mentioned in 2 *Chron.* xvi. 7.---The name also of a Levite, ranked in the 18th class appointed by David. 1 *Chron.* xxv. 4--25.

HANANIAH, son of Azur, the name of a false prophet mentioned *Jer.* xviii.

HANATHON, a town in the tribe of Zebulun, *Josh.* xix. 14.

HANES, *Isai.* xxx. 4. a place which Jerome thinks lay on the borders of Ethiopia.

HANNAH, wife of Elkanah, and mother of Samuel, 1 *Sam.* i. 2, &c. given her at her earnest request, whom she consecrated to the service of God.

HANNIEL, son of Ephod, of the tribe of Manassah, *Numb.* xxxiv. 23. one of the deputies appointed to view the promised land.

HANUN, son of Nahash, king of the Ammorites, who, by the advice of evil counsellors, insulted David's ambassadors, in the manner related 2 *Sam.* x.

HAPHARAIM, a city of Issachar. *Josh.* xix. 19.

HARA, a city or district of Assyria, whither the ten tribes were carried. 1 *Chron.* v. 26.

HARAN, eldest son of Terah, brother to Abraham and Nahor; and father of Lot, Milcah and Iscah, *Gen.* xi. 26.

HARAN, or *Charan*, a city of Mesopotamia, whither Abraham first retired, after quitting Ur, *Gen.* xi. 31, 32. and where Terah, Abraham's father, died and was buried: the Carrae of the Romans.

To HARDEN, when applied to God with respect to sinners, must signify the giving them up to the wicked suggestions of their own wicked hearts. *Exod.* iv. 21.

HARETH, a forest of Judah, whither David fled from the pursuit of Saul. 1 *Sam.* xxii. 5.

HAROD, (well of) *Judg.* vii. 1. in the great plain at the foot of mount Gilboa.

HAROSHETH, a city on the lake Semechon. *Judg.* iv. 2.

HATRED, or to *hate*, properly denotes that affection which arises on observing something displeasing, or evil, with respect to us.---It is not always taken rigorously, often denoting only a less degree of love, *Luke* xiv. 26. There is a malicious hatred of the persons, not of the sins of men, 1 *Kings* xxii. 8. The wicked hate the righteous. *Pf.* xxxiv. 21.

HAVILAH, son of Cush, *Gen.* x. 7. according to Bochart,

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chart, peopled that part of Arabia the Happy, where the Tigris and Euphrates re-unite, in order to discharge themselves together into the Persian gulph.---The name also of the son of Joktan, *Gen.* x. 29. who probably peopled Colchis, and the country encompassed by the river Pison. *Gen.* ii. 11.

HAVOTH-JAIR, villages of Jair, in the land of Gilead. *Josh.* xiii. 30.

HAURAN, a district and town, *Ezek.* xlvii. 16. situate to the north-east of the Holy land, and south of Damascus; the same with the Auranitis of Josephus, and Iturea of Luke, (chap. iii. 1.)

HAZAEEL, prime minister of Benhadad, king of Syria, and his successor in the kingdom, 2 *Kings* viii. the cause of much calamity to the Jews, as the prophet Elijah foretold. 2 *Kings* xii.

HAZAR-ADDAR. See ADAR.

HAZAR-GADDA, a city towards the south of Judah, *Josh.* xv. 27.

HAZAR-SHUAL, a city of Simeon or Judah, *Josh.* xv. 27.

HAZAR-SUSIM, 1 *Chron.* iv. 13. called Hazar-Sufah, *Josh.* xix. 5. a city of Simeon.

HAZAZEL. See AZAZEL.

HAZERIM, the ancient habitation of the Avim, before they were driven out by the Caphtorim, *Deut.* ii. 23. thought to be Hazor, in Arabia Petraea.

HAZEROTH, a place where the Hebrews encamped in their journey through the wilderness. *Numb.* xi. 32.

HAZEON-TAMAR, is the same with Engedi, upon the west coast of the Dead sea. *Gen.* xiv. 7.

HAZIEL, son of Shimei, a Levite and singer. 1 *Chron.* xxiii. 9.

HAZOR, a city of Judah, *Josh.* xv. 23. to the east of Askelon, *Eusebius*.---Another, *Judg.* xv. 25.---A third of Naphtali. *Josh.* xix. 36.

HEAP, a pile of any thing, as of stone; the ancient method, before, and even after the use of writing, to preserve and transmit the memory of remarkable events. *Gen.* xxxi. 44, &c. *Josh.* iv. 3. &c.

HEATHENISM, is, according to scripture, the doctrines and practises of the bulk of idolatrous nations, comprising polytheism and idolatry, and as various as are the wild imaginations which suggested them.

HEAVEN, and *Earth*, denote the whole of created nature

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nature in all its extent, *Gen. i. 1.*---The term *heaven* seems, according to the Hebrews, to denote three things; namely, the aerial heaven, or the air, *Job xxxv. 11.* the heaven or firmament of the stars, *Gen. i. 17.* and the heaven of heavens, or the third heaven, *Deut. x. 14. 2 Cor. xii. 2.* where God affords a nearer and more immediate view of himself, a greater manifestation of his glory, and a more adequate perception of his perfections, called the beatific vision; though authors are divided as to the reality of a local heaven, some consider it rather as a state than a place, by means of that distinct knowledge with which the soul will be endued, and of that perfect love arising from that knowledge; by both which the blessed will enjoy full communion with God.

HEAVEN. (Kingdom of) See KINGDOM.

HEBER, or *Eber*, son of *Salah*, *Gen. xi. 14.* born in the year of the world 1723, and 2253 before Christ. It is the opinion of many, that Abraham and his descendants were called Hebrews from this, their progenitor; but it is thought most probable, that this was rather a name given them by the inhabitants of Canaan, than originally adopted by themselves, and that on account of their being strangers or passengers from beyond the Euphrates, which the term *Eber* literally signifies. And for the same reason their language was called Hebrew; which whether the first or original language is matter of dispute.

HEBER, the Kenite, was of Jethro's family, and husband of Jael, that heroine who killed Sisera, general of Jabin's army, by driving the nail of a tent into his temples while asleep, *Judg. iv.* in the year of the world 2719, before Christ 1281.

HEBREWS, (*Epistle to the*) a canonical book of the New Testament, generally owned to be written by St. Paul to the believing Jews of Palestine, in order to convince them of the insufficiency and actual abolishment of the ceremonial law, as being merely figurative and typical, by shewing them the superior excellency of Christ's person above that of Moses; the superiority of Christ's priesthood above the Levitical: and that to forsake the Mosaic law was not to apostatize from God, but was their indispensable duty. What probably might influence Paul not to set his name to this epistle, might be, to avoid giving offence to the infidel Jews, who were enraged at him as a preacher to the Gentiles, or to such Jewish Christians as were not fully weaned from their prejudices. Origen thinks the thoughts to be St. Paul's, but the style some

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other person's, which seems to be more polished than is that in common of St. Paul.

HEBRON, or *Chebron*, one of the most ancient cities in the world, *Numb.* xiii. 22. situate in the tribe of Judah, upon an eminence 20 miles south from Jerusalem, and 20 miles north from Beersheba, *Gen.* xxiii. 7, 8, 9. anciently called Arba. *Josh.* xxi. 11.

HEBRONAH. See EBRONAH.

HEDER, (tower of) near Bethlehem, *Micah* iv. 8. in our version, *tower of the flock*. St. Jerome observes, that the place where the angels declared the birth of our Saviour to the shepherds, went by this name, *Luke* ii. 8, 9. The empress Helena is said to have built a church upon that very spot, the remains of which are still to be seen.

HEEL, the hinder prominent part of the foot; *the iniquity of my heels*, *Pf.* xlix. 5. denotes that of those who lie in wait to supplant me.

Red HEIFER, entire, without blemish, and which had never borne the yoke, was to be put into the hands of the high-priest, to be carried without the camp, and slain before all the people: the priest to dip his finger in the blood, and sprinkle it seven times towards the entrance of the tabernacle; then burn the heifer, putting the skin and flesh, the blood and excrements, in the flames. He was also to throw a bundle, composed of cedar-wood, hyssop, and scarlet twice dyed, into the fire; and having washed his body and clothes, and the person who burnt the heifer having done the same, they were to return to the camp, and remain unclean until the even: the ashes to be gathered up by a clean person, and to be carried out of the camp into some clean place, to be made use of for water of separation, or purification from any unclean touch; this heifer being burnt for sin, *Numb.* xix. 1, &c. This ceremony, according to St. Jerome, was always performed on mount Olivet, over-against the temple.---The red heifer was an eminent type of Jesus Christ, whose blood cleanses from all sin, *Heb.* ix. 13, 14. and who suffered without the camp or gate. *Heb.* xiii. 12.

HELBAH, a city of Asher. *Judg.* i. 31.

HELBON, *Ezek.* xxvii. 18. a place supposed to be near Damascus, famous for its wine.

HELDAI, one of those who furnished Zechariah with gold and silver, to make crowns for Joshua, son of Josedech. *Zech.* vi. 10, 11.

HELEPH, a city of Naphtali. *Josh.* xix. 33.

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HELIODORUS, prime minister to Seleucus Philopater, king of Syria; who being sent by his master to carry off the riches of the temple at Jerusalem, was hindered from executing his wicked design by the divine interposition. *2 Macc. iii.*

HELIOPOLIS. See **ON**.

HELKATH, a city of Asher; levitical, *Josh. xxi. 31.* given to Gershon's family.

HELL, the grave, *Gen. xxxvii. 35.* state of the dead, *Isa. xiv. 9.* called *sheol* by the Hebrews, from a root, according to some, which denotes to plunge or sink, and coincides with the *hades* of the Greeks. The word *sheol* denotes also the place of torment, *Luke xvi. 22.*---As the happiness of heaven is emblematically set forth by a feast or wedding, so the torments of hell by fire and brimstone, *Rev. xix. 20.* As to its locality, there can be no determination; for as wherever there is happiness, there also is paradise or heaven: so wherever there is torment, there, in like manner, must be hell. This wretched state of the reprobate will continue for ever, *Dan. xii. Matt. xxv. 46.* as they carry with them into the other world the evil inclinations to which they were enslaved in this, one evil state naturally inferring another; that if even their admission into heaven were possible, they could have no pleasure in that state, because without the dispositions suitable to it. *Scot.* The punishment therefore of the reprobate must be co-extended with their evil dispositions, or with the transgression of the law, and with the incorrigible obstinacy of their will. But that there will be degrees of punishment, proportionable to the degrees of guilt, appears both from the declaration of our Saviour, *Matt. x. 15. xi. 22--24. and xxiii. 14.* and from our notions of divine justice.

HELLENISTS, *Acts vi. 1.* are properly those Jews, who living in cities and provinces where the Greek tongue was in common use, spoke that language, and used the Greek version of the Septuagint in private and in their public assemblies, which was disapproved of by many of the hebraizing Jews, yet without producing any schism or separation. They are sometimes simply called *Hellenes*, Greeks.

HELMON-DEBLATHAIM. See **DIBLATHA**.

HEMAN, son of Mahol, reputed for his wisdom; yet inferior to Solomon, *1 Kings iv. 31.* expert in handling musical instruments. *1 Chron. xv. 19.*

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HEMONA. See HAAMONAI.

HEPHER, father of Zelophehad, and head of the family of the Hopherites. *Numb.* xxviii. 32.

HEPHER, the king of which was slain by Joshua, (xii. 17.) thought to be the same as Ephraim, mentioned *2 Chron.* xiii. 19. in the tribe of Benjamin.

HEPTATEUCH, a name used for the seven first books of the Old Testament.

HEPHZIBAH, mother of Manasseh, king of Judah, *2 Kings* xxi. 1.

HERCULES, mentioned *2 Macc.* iv. 19, 20. is the Tyrian Hercules, the tutelary deity of Tyre, called Melicartha, king of the city. The Greeks, from the similitude of rites observed by the Tyrians in his worship, with those used by the Greeks in the worship of the Theban Hercules, son of Jupiter and Alcmena, thought them to be the same deity. And this seems to be the Baal, whose worship was introduced among the Israelites by Jesebel. *Prideaux.* Sir Isaac Newton is of opinion, that Hercules was called Melcartus, from being the founder or prince of the city Carteia, in Spain; now thought to be Rocabillo. *Conduit.*

HERES, a mountain in Dan. *Judg.* i. 35.

HERESY, is generally used in a bad sense, for a fundamental error in matters of religion, adhered to with obstinacy, *2 Pet.* ii. 1. It is taken in a good sense *Acts* xxvi. 5. and translated sect.

HERMAS, spoken of in St. Paul's epistle to the Romans, (xvi. 14.) is generally supposed the same with the celebrated Hermas, whose books, entitled the Shepherd, are come down to us, placed by some among the canonical scriptures.

HERMES, whom St. Paul salutes, *Rom.* xvi. 14. was by the Greeks supposed to be one of the seventy disciples, and made bishop of Dalmatia.

HERMOGENES, is one whom St. Paul mentions in his second epistle to Timothy, (i. 15.) among those who had deserted him.

HERMON, a high mountain, the northern boundary of the land of Palestine beyond Jordan; called Sirion by the Sidonians, and Shenir by the Amorites. *Deut.* iii. 9, 10. Dew of Hermon, that descended upon the mountains of Zion, *Pf.* cxxxiii. 3. According to some, there was a Sion near Hermon; but others think, that dew of Hermon

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mōn denotes a plentiful dew, descending on mount Zion; or Jerusalem.

HEROD PHILIP, *Matt.* xiv. 3. *Mark* vi. 17. son of Herod the Great, and of Mariamne, daughter of Simon, the high-priest; he married Herodias, grand-daughter to Herod the Great, by whom he had Salome, mentioned in the Gospel as a graceful dancer; and who afterwards quitted Philip; and married Herod Antipas, Philip's brother, upon his divorcing the daughter of king Aretas. John the Baptist, inveighing against this incestuous marriage, lost his head.

HEROD, surnamed the Great, born in Ascalon, and thence called the Ascalonite, 71 years before Christ, son of Antipater the Idumean and of Cypris. He soon obtained the government of Galilee, and followed the party of Brutus and Cassius; but after their death declared for Antony, and was made tetrarch and afterwards governor of Judea, and at last king of the Jews, 40 years before Christ. Three years after he became a peaceable possessor of this kingdom; on the death of Antigonus, his rival. Herod married Mariamne, daughter of Alexander, son of Aristobulus; and he put Hircanus to death. After the defeat of Antony at Actium, he, by his submission to Augustus, kept possession of the kingdom; and being returned to Judea, put Mariamne to death, 28 years before Christ, whom he passionately loved; of which he conceived so great grief soon after, as to become frantic, often calling her, as if she were still living; and then he put to death all that had any authority among the people. In a time of pestilence he gave some proofs of humanity, by selling his plate, in order to relieve the poor. He repaired the temple 19 years before Christ; but obscured the glory of this building, by erecting a theatre and amphitheatre for exhibiting combats in honour of Augustus; who was so taken with this action, that he gave him the sovereignty of three new provinces; which prompted Herod to push his adulation to a degree of impiety, by erecting a temple to that prince. Some time after he put to death three of his own sons: on which occasion Augustus said, it was better to be Herod's hog than his son. He afterwards ordered all the males, not exceeding two years old, to be put to death, in the territory of Bethlehem. At length, eaten up by worms, he died at the age of 71.

HEROD ANTIPAS. See **ANTIPAS**.

HERODIANS, a sect among the Jews, who followed

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the sentiments of Herod the Great; maintaining, that the dominion of the Romans over the Jews was just and lawful; and that in their present circumstances they might, with a good conscience, comply with many of the heathen modes and usages. *Prideaux*. Calmet, on the contrary, says, from Josephus, that they were a sect agreeing in all things with the Pharisees, except in their excessive love of liberty, being fully persuaded that obedience was due to God only. Josephus gives them no particular name, only says, that they were followers of Judas Gaulonites, or the Galilean, who pretended that the true Israelites, being the people of God, were to be subject to none. He appeared, when all the people were taxed by order of Augustus, *Acts* v. 37. ten years after the taxation, which was made at our Saviour's birth. They were called Galileans, because Gaulon is attributed to Galilee; also Herodians, because this city belonged to the kingdom of Herod Antipas. St. Jerome had no doubt but that St. Paul had such in view, when he recommends submission to the secular powers established by God. *Rom.* xiii. and *Tit.* iii.

HERODIAS, daughter of Aristobulus and Berenice, sister to king Agrippa, and grand-daughter to Herod the Great; first married to her uncle Herod Philip, but afterwards, at the solicitation of Herod Antipas, Philip's brother, she deserted her husband and married him. 'John the Baptist's censure of this unlawful marriage cost him his head. *Matt.* xiv.

HERODION, St. Paul's cousin. *Rom.* xvi. 11.

HESER, a city of Judah, built or fortified by Solomon. *1 Kings* ix. 15.

HESHBON, a celebrated city beyond the Jordan, and 20 Miles east of it; given to the tribe of Reuben. *Josh.* xiii. 17. The waters of Heshbon, *Cant.* vii. 4. a lake two furlongs broad. *2 Macc.* xii. 16.

HETH, father of the Hittites, eldest son of Canaan, *Gen.* x. 15. who dwelt in the south of Canaan, about Hebron.

HETHLON, a city mentioned *Ezek.* xlvii. 15. and xlviii. 1. as limiting the land of Promise on the north.

HEXAPLA, is the title of a large work executed by Origen, in which he collected all the Greek versions of the Old Testament, which had been made down to his own time; viz. the Septuagint, Aquila, Symmachus, Theodotion, a fifth found at Jericho in 217, and a sixth
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at Nicopolis in 228. These six versions were disposed in six columns, placed opposite to each other, in order the more readily to observe their agreement or disagreement, at one view; and to confront them more easily with the Hebrew, Origen placed at the head of them the original text in Hebrew characters, and the same in Greek characters, in two distinct columns, which, with the preceding six, made eight in all: and from these two additional columns, the work was sometimes called octapla; which is now no longer in being, the greatest loss imaginable to the church. The fathers have preserved several fragments of it, which Drusius has published in one large volume octavo. But Montfaucon, carrying his enquiries much farther, has given us two volumes of them in folio: of which Prideaux says, that they are more bulky and pompous than that they answer expectation.--Origen composed a Tetrapla, before he wrote his Hexapla; that is, a collection of the four principal versions, viz. the Septuagint, Aquila, Symmachus, and Theodotion.

HEZEKIAH, king of Judah, and son of Ahaz and Abi; a wise and pious prince, who extirpated idolatry, and restored the worship of the true God throughout the whole land of Judea. He died in the year of the world 3230, before Christ 746.

HEZRAI, one of the valiant men of David's army, 2 *Sam.* xxiii. 35. called also Naarai.

HEZRON. See **EZROM**.

HIDDEKEL, the name of one of the four rivers which watered Paradise, *Gen.* ii. 14. generally allowed to be the same with the Tigris, and by Rauwolf said to be still called Hiddekel by the natives.

HIEL, of Bethel, rebuilt Jericho, 1 *Kings* xvi. 34. notwithstanding the curse denounced, *Josh.* vi. 26. the effects of which he experienced in his family.

HIERAPOLIS, a city in Phrygia, in the neighbourhood of Colosse and Laodicea. *Col.* iv. 13.

HIERONYMUS, mentioned in the 2d of *Macc.* xii. 2. as one of those who would have broke the treaty of Antiochus Eupator with the Jews.

HIGH-PLACES, were places allotted to idolatry, 1 *Kings* iii. 2--4. and standing on eminences, which is the reason of the name.

HILEN, a levitical city in Judah. *Josh.* xv. 51.

HILKIAH, father of Jeremiah the prophet, and the name of several others mentioned in scripture.

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HILLEL, father of Abdon, judge of Israel. *Judg.* xii. 13.

HIN, the name of a liquid measure, the sixth part of an ephah, holding one gallon and two pints.

HINNOM, (Valley of) *Josh.* xv. 18. lay to the south of Jerusalem, called the valley of Tophet; which see.

HIRAH, a Canaanite of Adullam, whose daughter, Shuah, Judah married. *Gen.* xxxviii. 1, 2.

HIRAM, king of Tyre, in league with David and his son Solomon, during both their reigns. 2 *Sam.* v. 1 *Kings* v.

HIRAM, the name of a famous artificer in all sorts of work, in brass and copper. 2 *Chron.* ii.

HIRCANUS, (John) son of Simon Maccabæus; after the death of his father was acknowledged prince and high-priest of his nation.----He made peace with Antiochus Sidetes, conquered the Samaritans, and obliged them to submit to circumcision and other Jewish ceremonies; and, after having governed the Jewish commonwealth for 29 years, died in the year of the world 3898, before Christ 102; was succeeded by his son Aristobulus.

HITTITES. See **HETH**.

HIVITES, a people descended from Canaan, *Gen.* x. 17. who dwelt at first in the country, afterwards possessed by the Caphtorim, or Philistines, who drove them out, *Deut.* ii. 23. There were Hivites also at Shechem and Gibeon, consequently in the centre of Canaan, *Josh.* xi. 19. And there were some beyond the Jordan, at the foot of mount Hermon. *Josh.* xi. 3.

HOBAB, son of Jethro, and brother-in-law to Moses, *Numb.* x. 29. Some think the Kenites, who dwelt to the south of Judah, were his descendants. *Judg.* i. 16. 1 *Sam.* xv. 6.

HOBAB, a place to the north of Damascus, *Gen.* xiv. 15. supposed to be Abila, in the valley between Libanus and Antilibanus.

HODAVIAH, of the tribe of Manassah, was distinguished for his valour. 1 *Chron.* iii. 24.

HODSHI. See **CHODSHI**.

HOLOFERNES, lieutenant-general of the armies of Nebuchadnezzar, king of Assyria. See the account of his actions and death in the book of Judith.

HOLON, a sacerdotal and refugial city, in the mountains of Judah. *Josh.* xv. 51. and xxi. 15.

HOLY, properly denotes something separated and set apart to God, because without any imperfection: and applied to God, it signifies his being infinitely removed from every

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every imperfection, his understanding being without all confusion and obscurity; his will without any appetite of evil, or of apparent good, *Isa. vi. 2, 3. Rev. iv. 8.* Applied to man, the sincere endeavour of avoiding sin, and living up to the will of Christ, in honour to him as mediator, under the influence of the spirit; who is therefore called holy, because not only holy in himself, but the original author of all holiness in the creature.

HOMER, was a dry measure of capacity among the Jews, containing nearly six pints, or the tenth part of an epha, *Exod. xvi. 36.* and is the same with Cor.

HONOUR, properly signifies the judgment we pass on the perfections of another, whence arises respect, both internal and external, in thought and in outward gesture; claimed by God in the supreme and highest degree, and due to men in proportion to their perfections, or our obligations to them, as parents, &c. *Pf. xxix. 2. Exod. xx. 12.* Double honour, *1 Tim. 5. 17.* denotes liberal maintenance. Also office, *Heb. v. 4.*

HOPE, in general denotes the pleasure arising on the prospect of a future good; or, it is that affection springing up in the soul, on representing to ourselves a good, which is obtainable.---Christian hope is the firm confidence of obtaining every good, consistently with the glory of God and our good, *Job v. 19.* but especially happiness in heaven; founded on the merits of Christ, on the unchangeable truth and almighty power of God, *2 Tim. i. 12. 1 John iii. 3.* and therefore Christ is called the hope of Israel, *Acts xxviii. 20.*---Hope is taken also for eternal salvation, the object of hope. *Tit. ii. 13.*

HOPHNI and *Phinehas*, sons of Eli the high-priest, whose wicked and detestable actions moved the Lord to reject the house of Eli from serving him any more, *1 Sam. ii.*---Hophni and Phinehas were slain in a battle with the Philistines, and the ark of the covenant taken; at which news old Eli fell backwards and broke his neck. See **ELI**.

HOPHRAH, king of Egypt, the same with Apries; who lived in the time of Zedekiah, king of Judah.

HOR, a mountain of Arabia Petræa, on the borders of Idumea. *Numb. xx. 22.*

HORAM, king of Gezer, *Josh. x. 13.* in the year of the world 2554, before Christ 1446.

HOREB, a mountain in Arabia Petræa, very near mount Sinai, so that they seem to be two hills belonging to the same

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same mountain, viz. Sinai to the east, and Horeb to the west. At Horeb God appeared to Moses in the burning-bush, *Exod.* iii. 1, &c. Rock of Horeb, from which Moses drew water. *Exod.* xvii. 6, 7.

HOREM, a city of Naphtali. *Josh.* xix. 38.

HORITES, an ancient people, who at the beginning dwelt in the mountains of Seir, beyond Jordan, descendants of Hori, son of Lotan. *Gen.* xiv. 6. 1 *Chron.* i. 39.

HORMAH, *Judg.* i. 17. a city in the south of Judah, allotted to Simeon.

HORN, the hard pointed body which grows on the head of some graminivorous quadrupeds, both their ornament and their defence.----Horn therefore in scripture is mentioned as the emblem of strength, *Pf.* cxxxii. 17. of honour, *Pf.* lxxv. 5, 6. emblematical of kingdoms, *Dan.* viii. 3--5, 6.

HORON, a city of Arabia, whence came Sanballat. *Neb.* ii. 10.

HORONAIM, a town of the Moabites. *Isa.* xv. 5.

HOSANNA, or rather *Hofa-na*, (Heb. *save I beseech thee*) a form of benediction made use of by the Jews. *Matt.* xxi.

HOSEA, the first name of Joshua, son of Nun.

HOSEA, son of Beer, the first of the minor prophets.

HOSEA, or *Hoshea*, the last king of Israel, and son of Elah, who having conspired against Pekah, king of Israel, slew him in the year of the world 3265, before Christ 735, and made himself master of his dominions.---In this king's reign Salmanezer, king of Assyria, laid siege to Samaria, took it, and reduced it to a heap of ruins; removed all the Israelites of the ten tribes remaining in the country, beyond the Euphrates, and sent Cuthæans in their room, who are still to this day known by the name of Samaritans. *Hos.* xiii. 6. and *Mic.* i. 6.

HOSPITALITY, the practice of entertaining strangers; much used by the patriarchs, *Gen.* xviii. and xix. and recommended by the apostles, *Heb.* xiii. 2. 1 *Pet.* iv. 9. and the want of it constitutes the character of the reprobate. *Matt.* xxv. 41, &c.

HOUR, the ancient Hebrews divided the day into four parts; into morning, noon, the first and the last evening; and the night into three parts, night, midnight, and the morning watch. But under the Romans they adopted their method of dividing the night into four parts, called watches, consisting each of three hours, *Matt.* xiv. 25.

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In the New Testament the day is divided into 12 equal hours, but unequal with respect to the different seasons.

HUKOK, a city of Asher, 1 *Chron.* vi. 75. levitical and refugial.

HULDAH, a prophetess, wife of Shallum, who was consulted by Josiah concerning the book of the law, which was found in the treasury of the temple. 2 *Kings* xxii. 14.

HUMILITY, denotes the having a low opinion of oneself, compared with that for others; and is the same with modesty, and opposed to arrogance.---The virtue of Christ, and that not only as bearing their guilt, as surety for mankind, but as setting an example: and of genuine Christians, from a sense of their many imperfections. *Acts* xx. 19. 1 *Pet.* v. 5.

HUMTAH, *Josh.* xv. 54. a city of Judah.

To **HUNT**, denotes the chase of wild beasts; a kind of apprenticeship to war, and an imitation of it.---*Nimrod was a mighty hunter before God*, *Gen.* x. 9. according to some, a warrior, a conqueror, a tyrant, who subdued free people to his absolute rule. The prophets sometimes express war by hunting, *Jer.* xvi. 16.---But if by hunting, in its proper signification, Nimrod ridded the country of wild beasts, he did a real public service; whether real wild beasts, or those in human shape.

HUPPIM, or *Hupham*, son of Benjamin, head of the family of the Huphamites. *Numb.* xxvi. 39.

HUR, son of Caleb; } others of Moses, who had him in great esteem: few particulars are known about him.

HUSHAI, the friend of David, who, during the rebellion of Absalom, remained with that prince, and was of eminent service to David, by infatuating the counsels of Absalom. 2 *Sam.* xvi.

HYMENEUS, was probably a citizen of Ephesus, who being converted by some of the sermons of St. Paul, fell afterwards into the heresy of those who denied the resurrection of the flesh, and said it was already accomplished. 2 *Tim.* ii. 17.

HYPERBOLE. See **FIGURE**.

HYPOCRISY, denotes in general the disagreement of the external and internal action; and in particular the outward semblance of religion, without the inward reality, hoping thereby to deceive both God and man, and therefore highly displeasing to God. *Job* xxvii. 8--10. *Prov.* xi. 9. *Matt.* xxiii. 13, &c.

HYPOSTATICAL Union, in divinity, denotes the union

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union of the divine and human nature, of the infinite and finite, in the one person of Christ: and though we cannot conceive or explain the possibility of this union, any more than we can that of soul and body, it does on no account follow that it is impossible! Did we perfectly know the nature of both soul and body, divine and human natures, we might then hope to clear up this mystery; till then it becomes us not to reject a doctrine as impossible, because we cannot explain it, unless we can shew it to be impossible, or to imply a contradiction.

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JAAKAN, or *Bene-jaaken*, Deut. x. 6. an encampment of the Israelites between Gidgad and Moseroth.

JAALAM, son of Esau and Aholibamah. *Gen.* xxxvi. 5.

JAAZANIAH, son of Shaphan, chief of those idolatrous Israelites shewn Ezekiel in a vision. *Ezek.* viii. 11.

JABAL, son of Lamech and Adah, father of such as dwell under tents, and of shepherds. *Gen.* iv. 20.

JABBOK, a brook on the other side the Jordan, falling into it near the sea of Tiberias to the south; near it the patriarch Jacob wrestled with the angel. *Gen.* xxxii. 20.

JABESH, or *Jabesh-Gilead*, a city in the half tribe of Manasseh, beyond Jordan; six miles from Pella, towards Gerasa, according to Eusebius; therefore east of the sea of Tiberias.

JABIN, king of Hazor, in the northern part of the land of Canaan, whom Joshua defeated, killed, and took his city, *Josh.* xi.---The name also of another king of Hazor, who, after having oppressed the Israelites for 20 years, was at last delivered into the hands of Deborah the prophetess. *Judg.* iv.

JABNEEL, a town upon the frontiers of Naphtali, *Josh.* xix. 33.---Another in the tribe of Judah. *Josh.* xv. 11.

JACHIN, the name of the right-hand pillar in the temple, *1 Kings* vii. 21.

JACHIN, fifth son of Simeon, and father of the Jachinites, *Numb.* xxvi. 12.---Also of the twenty-first family of priests. *1 Chron.* xxiv. 17.

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JACIMUS. See **ALCIMUS**.

JACOB, son of Isaac and Rebekah, and father of the twelve patriarchs, younger twin-brother of Esau, born in the year of the world 2168, before Christ 1808; at his birth he held his brother's heel, which is the reason of his name, denoting to supplant, which he did by a mess of pottage; and to avoid his brother's resentment, his mother, whose favourite he was, sent him to Mesopotamia, to her brother Laban; to which his father Isaac consented, giving him his blessing, *Gen. xxviii. 1. &c.* Jacob departed privately, and after sun-set, being come to a place where he proposed to pass the night, he took a stone, and putting it under his head, fell asleep; and in a dream saw a ladder, the bottom of which rested on the earth, and top reached to heaven, and the angels of God ascending and descending on it; the place he called Bethel, where the promise made to Abraham and Isaac was renewed to him. And setting out thence, he in a few days after came to Mesopotamia, to his uncle Laban in Haran, who received and entertained him for a month, after which he enquired what recompence he must give him for his service. Jacob offered to serve him seven years for his youngest daughter Rachel. But on the marriage night, Laban procured Leah, his eldest daughter, to be brought instead of Rachel, telling Jacob, on his complaining of this usage, that it was not the custom of the country to marry the youngest before the eldest; but if he served other seven years, he should also have Rachel; to which Jacob agreed: such was his affection for her. Jacob observing his family to encrease, by his two wives and their hand-maids, and his servitude at an end, desired to return to his own country. But Laban offered any recompence he should ask, if he would continue with him; Jacob agreed for six years longer, provided he gave him the young encrease of his flock which should be spotted or brown produced from the white. This being agreed to, the flocks were parted, the spotted delivered to Laban's sons, the white to Jacob, to the distance of three days journey asunder. Whether it was from observation of the power of fancy in the time of conception, or from a divine suggestion, Jacob took green twigs, and peeling off the rinds in slips, he laid them in the watering places before the strongest of the flock, when they came to drink, about coupling time, which made them bring forth party-coloured young; so that the best lambs and kids came to his share. This provoked

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voked the jealousy of Laban and his sons, who looked upon him with an evil eye. Upon this he was admonished in a dream to return to Canaan, with the assurance of protection. This Jacob communicated to his wives, who were disposed to follow him. He thereupon took his wives, his children and cattle, without acquainting Laban, and set forward for Palestine. Of this Laban being informed three days after, pursued him, and on the seventh day came up with him in mount Gilead, complaining of his undutiful conduct in flying away without taking leave. But after mutual expostulations, they at last came to make a solemn alliance, and parted good friends. And Jacob going on his journey, came to the brook Jabbok, to the east of the Jordan, to the place called Mahanaim, or two camps of angels, which met him at that place for his encouragement and protection. He sent notice to his brother Esau of his arrival, who came with 400 men to receive him. Jacob thinking he had some evil design, sent him presents to appease him. After all his people had passed the brook Jabbok, he remained alone on the other side, and one appeared to him in the form of a man, and continued wrestling with him till the morning; and finding he could not get the better of Jacob, he touched the sinews of his thigh, which immediately shrunk, and Jacob became lame; whose name the angel changed to that of Israel. And Jacob called the place Peniel, the face of God, from the adventure of the wrestling. Esau and Jacob meeting at last, tenderly embraced each other, and parted good friends. Jacob came to Succoth, beyond the Jordan, where he dwelt for some time; afterwards crossing the Jordan, he came to Shalem, or, according to others, in safety, to a city of the Shechemites; having purchased the field where he set up his tents for 100 pieces. But fearing the resentment of the Shechemites, for the slaughter made of them by Simeon and Levi, on account of the indignity done their sister, Jacob removed to Bethel, where he sacrificed, and God renewed his promises: after which he took the way to Hebron, near which his father Isaac dwelt, in the valley of Mamre. On this journey Rachel died, in labour of Benjamin, near Bethlehem. Many years after this he went down to Egypt to his son Joseph, who was there sold a slave, and whom he imagined to be dead, and lived there 17 years. And on his death-bed called together all his sons, to give them his blessing, and foretel what should happen

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happen to them in the last days; in the year of the world 2315, before Christ 1661.

JACOB's *Well*, a fountain near Shechem, where Jacob dwelt before the slaughter of the Shechemites, by his sons Simeon and Levi; and where our Saviour conversed with the woman of Samaria. *John* iv. 16.

JACOB, father of Matthan, and grandfather of Joseph. *Matt.* i. 15.

JADAU, son of Nebo. *Ezra* x. 43.

JADUR, a city of Judah, *Josh.* xv. 21. or *Jagur*,

JAEL. See JAHEL.

JAH, one of the names of God, *Pf.* lxxviii. 5. supposed to be a contraction of Jehovah.

JAHAZAH, the same with Jahaz, a city beyond Jordan, given to the tribe of Reuben. *Numb.* xxi. 23.

JAHAZIAH, son or inhabitant of Tekoah. *Ezra* x. 15.

JAHAZIEL, one of those brave men who deserted Saul's party to join David's.

JAHEL, or *Jael*, wife of Heber the Kenite, who killed Sisera, general of the Canaanitish army, *Judg.* iv. 17. by driving a nail into his temples, contrary to the faith of hospitality and amity.

JAHLEEL, third son of Zebulun, head of the family of Jahleelites. *Numb.* xxvi. 26.

JAIR, one of the judges of Israel, *Judg.* x. 3. for 22 years; a Gileadite; in the year of the world 2789, before Christ 1211.

JAIR, or *Jairus*, chief of the synagogue at Capernaum, whose daughter our Saviour restored to life. *Matt.* ix.

JAMBRES. See JANNES.

JAMES, the *greater* or *elder*, to distinguish him from James the younger, was brother to St. John the evangelist, and son to Zebedee and Salome; a faithful disciple and follower of our Saviour, after whose death he suffered martyrdom by order of Herod Agrippa, who had him seized and executed at Jerusalem, in the year of Christ 44.

JAMES, the *less*, called the brother of our Lord, son of Cleopas, otherwise called Alpheus, and of Mary, sister to the blessed Virgin; surnamed *the just*, for the admirable holiness and purity of his life, and constituted bishop of Jerusalem, at which place he suffered martyrdom, during the celebration of the feast of the passover.

JAMNIA, a sea-port town, situate between Azotus and Joppa in Palestine, not mentioned in the Hebrew text of Joshua, only in the Greek,

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JANNES and *Jambres*, two famous magicians, who (as St. Paul says) resisted Moses in Egypt. *2 Tim.* iii. 8.

JANOHAH, a city in the tribe of Ephraim, upon the frontiers of the half tribe of Manasseh. *Josh.* xvi. 6.

JANUM, *Josh.* xv. 53. a city of Judah.

JAPHETH, son of Noah, whose descendants peopled all Europe, and the isles in the Mediterranean sea; well known to prophane authors by the name of Japetus. -- The poets make him the father of heaven and earth. Noah's blessing of Japheth was accomplished, when the Greeks, and after them the Romans, carried their conquests into Asia and Africa, the dwelling and dominions of Shem and Canaan.

JAPHIA, a city of Zebulun. *Josh.* xix. 12.

JAPHLETI, a town on the frontiers of Benjamin and Ephraim. *Josh.* xvi. 3.

JAR, or **JIAR**, an Hebrew month, which answers to our April; the eighth of the civil and second of the sacred year.

JARAMOTH, or *Jarmuth*, a city of Judah. *Josh.* x. 15.

JARAMOTH. *Josh.* xxi. 20. a city of Issachar, levitical and refugial; thought to be the same as Rameth, or Ramoth. *Josh.* xix. 20.

JAREB, *Hos.* v. 13. king of Assyria, so called; by whom the ten tribes were carried captive for their idolatrous practices.

JARKON. See **JERICON**.

JARMUTH. See **JARAMOTH**.

JASHOBEAM, the Hachmonite, a captain over thirty men in David's army. *1 Chron.* xi. 11.

JASHUBI-LEHEM, *1 Chron.* iv. 22. is said to be put for Bethlehem.

JASON, high-priest of the Jews, and brother to Onias III, whom he divested of that dignity, by purchasing it of Antiochus Epiphanes with a sum of money. *2 Macc.* iv.

JASON, St. Paul's kinsman and host in Thessalonica. *Rom.* xvi. 21.

JATHNIEL, son of Meshelemiah, one of the porters of the temple. *1 Chron.* xxvi. 2.

JATTIR, a city of Dan, *Josh.* xv. 48. afterwards levitical, *Josh.* xxi. 14. Eusebius says, that Jattir or Jether, or Jethira, is situate in Daroma, a district in the south of Judah, 20 miles from Eleutheropolis. According to Calmet, it is probably the same with Ether, or Athar.

JAVAN, fourth son of Japheth, and father of the Ionians,

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Ionians, or Greeks, as well those in Greece as in the isles, and in Asia Minor, who were properly called Ionians.

JAZER, a Trans-jordan city given to Gad, and which afterwards became levitical, *Josh. xiii. 25. and xxi. 39.* it lay at the foot of the mountains of Gilead, near a cognominal brook, which falls into the Jordan.

IBLEAM, a town of the Cisjordan Manasseh.

IBZAN, of the tribe of Judah, eighth judge of Israel, *Judge. xii.* in the year of the world 3825, before Christ 1151; of the city of Bethshan; and judged seven years.

ICHABOD, son of Phinehas, and grandson of Eli the priest, *1 Sam. iv.* so called by his mother on the taking the ark by the Philistines; where is the glory of Israel?

ICONIUM, at present Cogni, formerly capital of Lycaonia, in Asia Minor. *Acts xiii.*

IDALAH, a city in the tribe of Zebulun. *Josh. xix. 15.*

IDDO, a prophet, who wrote the reigns of Rehoboam and Abijah. *2 Chron. xii. 15.*

IDOLATRY, denotes the ascribing to things and persons properties, which are peculiar to God alone; and such things and persons are called idols, and the persons guilty of this are called idolaters. The principal sources of idolatry seem to be, either the extravagant veneration for creatures and beings, from which benefits accrued to men; hence the worship of the stars, angels, as mediators between God and men, and rulers of this lower world; also of the dead, who deserved well of mankind; or the false explication of some monuments, erected in memory of important events; or the abuse of the different appellations of the Supreme Being, while these appellations, taken from the different works of God, were taken for different Gods.

IDUMÆA, or *Edom*, a province of Arabia, which derives its name from Edom, or Esau, who there fixed his habitation. He settled at first in the mountains of Seir, belonging to the Horites, to the south-east of the Dead sea. During the Babylonish captivity they fell upon the territories which lay to the south of Judah, and advanced as far as Hebron. Hence that tract of land, which they inhabited, retained the name of Idumæa in our Saviour's time, *Mark iii. 8.* The Idumeans, the posterity of Esau, had kings long before the Jews, *Gen. xxxvi. 31.* They were first governed by dukes; continued independent till David, when they were entirely conquered, *2 Sam. viii. 14.* which was the accomplishment of Isaac's prophecy. *Gen. xxviii. 29.*

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JEALOUSY, denotes suspicion of a rival in love, or of infidelity by adultery; on which occasion the suspected wife was obliged to drink the waters of jealousy, *Numb. v. 17, &c.* It is often said in scripture, that God was jealous of his people, when they were guilty of idolatry; a species of fornication and adultery, being in marriage-covenant with God.

JEARIM, *Josb. xv. 17.* a mount, which was a boundary of Judah; on which was situate Baalah, or Kirjath-jearim.

JEBUS, son of Canaan, and father of the Jebusites, *Gen. x. 16.* who dwelt in and round about Jerusalem in the mountains, where they continued till David's time. The name also of Jerusalem. *Josb. xviii. 28.*

JECAMIAH, son of Jeconiah, of the royal family of Judah. *1 Chron. iii. 18.*

JECHOLIAH, wife of Amaziah, king of Judah, and mother of Azariah. *2 Kings xv. 2.*

JEDIAEL, one of the brave men in David's army, who abandoned Saul's party, and embraced that of this prince. *1 Chron. xi. 45. and xii. 20.*

JEDIDAH, daughter of Adaiah, and mother of Josiah, king of Judah. *2 Kings xxii. 1.*

JEDIDIAH, the name which God gave Solomon; beloved of God. *2 Sam. xii. 25.*

JEDUTHUN, a Levite of Merari's family, and one of the four great masters of music belonging to the temple of Jerusalem. *1 Chron. xvi. 38, 41, 42.*

JEEZER, son of Gilead, chief of the family of the Jeezerites. *Numb. xxvi. 30.*

JEHEZEKEL, one of the four and twenty families of the priests, the twentieth in order. *1 Chron. xxiv. 16.*

JEHOAHAZ, son of Jehu, king of Israel, succeeded his father in the year of the world 3145, before Christ 831; reigned 17 years, and did evil in the sight of the Lord, *2 Kings xiii. 1. &c.* following the bad example of Jeroboam, son of Nebat; wherefore God gave Israel up to Hazael and Benhadad his son, kings of Syria. But Jehoahaz humbling himself before God, he and his people were delivered by his son Joash.

JEHOAHAZ, otherwise *Johanan*, second son of Josiah, king of Judah, *1 Chron. iii. 15.* succeeded his father in the kingdom, but reigned only three months, being taken and carried to Egypt by Pharaoh Nechoh. *2 Kings xxiii.*

JEHOIACHIN, otherwise called *Coniah*, *Jer. xxii. 24.* and

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and *Jechoniah*, 1 *Chron.* iii. 17. son of Jehoiakim, king of Judah; ascended the throne of his father, but reigned only three months.

JEHOIADA, successor of Azariah in the high-priesthood; who, with his wife Jehosheba, preserved Joash from the violence of Athaliah. 2 *Kings* xi.

JEHOIAKIM, or *Eliakim*, brother and successor of Jehoahaz, king of Judah, and eldest son of Josiah; was raised to the throne by Pharaoh Nechoh, king of Egypt, in the year of the world 3395, before Christ 605; who changed his name to Jehoiakim; according to the prophet Jeremiah, (xxii. 13.) was a most unjust and wicked prince.

JEHOIARIB, head of the first family of the priests established by David, 1 *Chron.* xxiv. 7. from whom the Maccabees were descended. *Macc.* ii. 1.

JEHORAM, son and successor of Jehosaphat, king of Judah, 2 *Chron.* xxi. born in the year of the world 3080, before Christ 896; partner with his father at first in the kingdom; married Athaliah, daughter of Ahab, 2 *Chron.* xxi. 6. who engaged him in idolatry. He began his reign with the murder of his brothers, *ib.* and died of a cruel dysentery; was buried in Jerusalem, but not in the royal sepulchre.

JEHORAM. See **JORAM**.

JEHOSHAPHAT, son of Ahilud, secretary to David, and afterwards to Solomon, 1 *Kings* iv. 3.---Another Jehoshaphat, son of Paruah, Solomon's intendant in the tribe of Issachar. 1 *Kings* iv. 17.

JEHOSHAPHAT, king of Judah, and son of Asa; also king of Judah. He ascended the throne in the year of the world 3090, before Christ 885, and reigned 25 years; was a pious prince, but did not exert his influence in the extirpation of idolatry, 2 *Chron.* xv. In the third year of his reign he sent some of the officers of his court, together with some priests and Levites, to all the cantons of Judah, with the book of the law, to instruct the people in their duty.

JEHOSHAPHAT, (valley of) called also the valley of Kidron, because the brook Kidron runs through it; lies to the east of Jerusalem, between it and mount Olivet.---The valley of Jehoshaphat, in the prophet Joel, (iii. 2.) is an appellative, not a proper name, denoting God's judgment.

JEHOSHEBA, wife of Jehoida the high-priest, who

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rescued Joash out of the hands of Athaliah; she was daughter of Joram, and sister of Ahaziah, king of Judah.

2 Kings xi.

JEHOVAH, (he who subsists of himself, and gives being to others) the incommunicable name of the self-existent Being; called the Tetragrammaton, or name with four letters, and may be differently pronounced, Javo, Jaho, Jaon, &c. The ancient Hebrews were not unacquainted with its pronounciation. After the captivity of Babylon, the Jews, out of superstition, forebore to pronounce it, substituting for it Adonai, or Elohim.

JEHOZABAD, one of the murderers of king Joash; he was son of Shomer. *2 Kings xii. 21.*

JEHU, son of Hanani, a prophet sent to Baasha, king of Israel, to prophesy against that prince. *1 Kings xvi. 7.*

JEHU, son of Jehoshaphat, and grandson of Nimshi, appointed by God to reign over Israel, and to revenge the sins committed by the house of Ahab.---He was anointed king in the year of the world 3120, before Christ 884, and reigned 28 years. *2 Kings ix.*

JEMINI, a name put for Benjamin, *Judg. iii. 15. 1 Sam. ix.* in the Hebrew text.

JEPHTHAH, judge of Israel, and successor to Jair in the government of the people; in the year of the world 2817, before Christ 1183; conquered the Ammonites, and ravaged their country. In the battle he fought with them, Jephthah made a vow to the Lord, that, if he were successful against the Ammonites, he would offer up for a burnt-offering whatever should first come out of his house to meet him. His daughter was the unhappy victim; the scripture expressly declaring, he did unto her according to his vow; though others maintain, she was only devoted to a state of celibacy, which was esteemed a great misfortune among the Jews.

JERAHMEEL, *1 Sam. xxvii. 10. and xxx. 29.* a district in the south of Judah, possessed by the descendants of Jerahmeel, son of Hezron.

JERCON. See **JERICON**.

JEREMIAH, son of Hilkiah, of the sacerdotal race, a native of Anathoth, appointed to the prophetic office from his mother's womb; nay even before his birth, *Jer. i. 1.* He began to prophesy in the fourteenth year of his age, and thirteenth of king Josiah's reign, down to the year of the world 3375, before Christ 629; and he continued prophesying till after the destruction of Jerusalem by

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by the Chaldeans, in the year of the world 3416, before Christ 588. The time and manner of his death are not known.

JEREMIAH, (Lamentations of) a canonical book, containing mournful compositions on the calamities which befel Jerusalem, on the entire destruction of it by the Chaldeans. Though others think, that the death of the pious king Josiah was the occasion of them. It appears from 2 *Chron.* xxxv. 25. that he wrote lamentations on this subject, but which are not come down to us. St. Jerome observes, that Jeremiah's style is not so sublime and laboured, as that of Isaiah and some other prophets; which he ascribes to his place of birth, Anathoth, a village or little country town. But others discover a sublimity and greatness in his style; particularly, that he excels in the pathetic, or in exciting the passions of tenderness and pity: and they think the lamentations a master-piece in this kind.

JEREMIAH, of Libnah, was father of Hamutal, wife of Josiah, king of Judah. 2 *Kings* 24. 18.

JERICHO, a city in the tribe of Benjamin, about seven leagues from Jerusalem, and two from the Jordan. Moses calls it the city of palm-trees, by reason of the great number of these trees growing in the plain of Jericho. See the remarkable manner in which this city was taken, *Josh.* vi. The valley of Jericho was watered with a rivulet, formerly salt and bitter, but sweetened by Elisha. 2 *Kings* ii. 19.

JERICON, *Jercon*, or rather *Jarkon*, a town of Dan, *Josh.* xix. 46. in the neighbourhood of Joppa.

JERIMOTH, the name of several persons mentioned in scripture. 1 *Chron.* vii. 7. viii. 14. xxiii. 13. xxiv. 30.

JEROBOAM, son of Nebat, and first king of Israel; a very wicked prince, who set up the worship of the golden calves, out of political views; and his name often mentioned in scripture with detestation.---Jeroboam died after a reign of two and twenty years, and Nadab his son succeeded to the throne, 1 *Kings* xiv. 20. in the year of the world 3052, before Christ 946.

JEROBOAM, second of that name, son of Jehoash, king of Israel, succeeded his father in the year of the world 3179, before Christ 821, and reigned one and forty years. He did evil in the sight of the Lord, following the example of Jeroboam, son of Nebat.

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JERUB-BAAL, the surname of Gideon, *Judg.* vi. 31, 32. whom see.

JERUEL, a wilderness of that name, mentioned in *2 Chron.* xx. 16. to the west of the Dead sea, not far from Ziz.

JERUSALEM, anciently called Jebus, *Josb.* xviii. 28. situate on the borders of Judah and Benjamin; that Benjamin had most right to it by Joshua's division, but Judah by right of conquest; taken by David, and made the metropolis of the whole kingdom: in this city stood the temple. David embellished and considerably augmented Jerusalem; but Solomon added so many great and magnificent works to it, that he made it one of the most beautiful cities in the east. Titus laid siege to this city, carried and burnt it, and reduced it to a wilderness, in the year of Christ 70; according to our Saviour's remarkable prophesy concerning it, 680 years after the taking of it by Nebuchadnezzar.

JERUSHA, mother of Jotham, son of Uzziah, king of Judah. *2 Kings* xv.

JESHAIAH, son of Jeduthun, *1 Chron.* xxv. head of the eighth family of the Levites. *ver.* iii.

JESHANAH, a city in the tribe of Ephraim, *2 Chron.* xiii. perhaps the same with Zin, *Numb.* xxxiv. 4. at seven miles from Jericho to the north.

JESHARELAH, the seventh of the four and twenty families of the Levites, *1 Chron.* xxv. 14.

JESHEBEAB, chief of the fourteenth family of priests, who were in waiting at the temple. *1 Chron.* xxiv. 13.

JESHIMON, a city in the wilderness of Maon, belonging to the tribe of Simeon, a great way in the south of Palestine, *1 Sam.* xxiii. 24.

JESHUA. See **JESUS**.

JESSE, son of Obed, and father of David, *1 Chron.* ii. 15. *Matt.* i. 5.

JESSEANS, according to Epiphanius, a name of reproach given the Christians, either from Jesse, David's father, or, which is more probable, from the name of Jesus, whose disciples they were.

JESUI, third son of Asher, head of the family of the Jesuites, *Numb.* xxvi. 44.

JESUS, *i. e.* Saviour, the name of Christ, so called because he came to save his people from their sin, both in its guilt and power, *Luke* i. God and man in one person, and therefore the most extraordinary that ever did or could appear on our earth; conceived, as to his human nature, by the

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the Holy Ghost in the womb of the Virgin Mary, in a miraculous manner; espoused to Joseph, *Luke* i. 28. the first and principal object of the prophecies, types and promises of the Old Testament; the hope of the patriarchs, the salvation of the Gentiles, the glory and consolation of Christians. None ever bore the name *Jesus* so justly, or so perfectly fulfilled the signification, as Christ did, who saves us from sin and hell, and has merited heaven for us by his blood and obedience.---His conception happened at Nazareth, a despicable city of Galilee. About nine months after an edict, issued by Augustus, was published in Judea, *Luke*. ii. 1, &c. enjoining all persons to be registered in the place of their nativity. This brought Joseph and Mary to Bethlehem, and while there, her time of being delivered was come, in the year of the world 4000, of the Julian period 4709, four years before the vulgar æra. On the eighth day he was circumcised, and called Jesus, the name declared by the angel before his conception. Some days after wise men came from the east, *Matt.* ii. 1. &c. in quest of the new king of the Jews, whose star appeared to them, denoting the birth of this new prince.---As Joseph and Mary were preparing to return to Nazareth, they were warned to fly with Jesus to Egypt, to avoid the cruelty of Herod, who ordered all the male children about Bethlehem, under two years old, to be slain. Soon after Herod died, and Joseph was admonished to return to Judea; he retired to Nazareth, there Jesus dwelt, subject to Joseph and Mary, till the 30th year of the vulgar æra, when he went to John to be baptized; and as he came out of the water, the heavens opened, the Holy Ghost descended like a dove upon him, and a voice came from heaven, declaring him to be the beloved son of the father, *Matt.* iii. 13, &c. After this Jesus was led by the spirit into the wilderness, exposed to the temptations of the devil, whom he baffled and confounded, *Matt.* iv. 1, &c. He afterwards entered on his public ministry of teaching the people, making disciples, and working miracles, as the credentials of his mission; and this for about three years according to some, or but one year according to others; and then at length betrayed by Judas Iscariot, one of his disciples, to the malice of the Jews, whose wickedness and hypocrisy he openly rebuked, was crucified on mount Calvary, which stood to the west, without the city of Jerusalem. He was buried, and on the third day he rose again from the dead, continuing with his disciples for the space of 40 days, to confirm

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them in the truth of his resurrection; at the end of which he conducted his disciples out to Bethany, and lifting up his hands, blessed them, and visibly ascended to heaven, till a cloud intercepted their view of him; and then two angels appeared, telling the disciples, that as they saw him taken up into heaven, he should in like manner one day return again.---As to the outward form, beauty, and stature of Jesus Christ, some have asserted that he was the comeliest of men; but the most ancient fathers have acknowledged, that he was far from being such; that as man, he was without beauty, and the advantages of person, *Isa. liii. 14, &c.* but that as God, he excelled in form all the sons of men, and in the graces of his mind was fairer than the children of men, *Pf. xlv. 2.* the contrary opinion is of a more modern date: both may be maintained, as neither of these opinions is an article of faith. *Calmet.*

JESUS, *Jeshua*, or *Joshua*, son of Jozedech, high-priest of the Jews after the return from the Babylonish captivity. *Ezra v. 2.*

JESUS, son of Sirach, author of the book of Ecclesiasticus, consisting of moral sentences.

JETHER, son of Gideon, who, for his youth, had not courage to kill Zebah and Zalmunna, though commanded by his father, *Judg. viii. 20.*---The name also of the husband of Abigail, David's sister, father of Amasa. *1 Chron. ii. 17.*

JETHER. See **JATTIR**.
JETHETH, son of Esau, one of the ancient dukes of Edom. *Gen. xxxvi. 40.*

JETHIRA. See **JATTIR**.
JETHLAH, a city of Dan. *Josh. xix. 42.*

JETHRO, priest or prince of Midian, and father-in-law of Moses, *Exod. iii.* said to be also called Raguel, Hobab, and Ceni; though others will have Hobab to be son of Jethro, or Raguel, and Ceni to be the name of the country inhabited by the Kenites, to the south of Canaan.

JETUR, son of Ishmael, *Gen. xxv. 15.* father of the Itureans.

JEWS, properly denote those of the tribe of Judah; though all the Israelites who returned from the captivity were called by this name, and confounded with the tribe of Judah. After their return, the Jews were zealous in the observance of their laws, and more averse to idolatry than they had been before. Under the kings of Persia they enjoyed

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enjoyed great peace, and had leisure to settle quietly in their country, to rebuild their cities, and cultivate their lands, and continued faithful to them, when Alexander the Great made war on Darius Codomannus; and after the death of the former they were subject sometimes to Egypt, sometimes to Syria, as the kings of those countries were more or less powerful. The Asmoneans, or Maccabees, having for some time exercised the high-priest-hood under the kings of Syria, at length shook off that yoke, and annexed the temporal sovereignty to the priest-hood, and which continued in that family down to Herod the Great, whose kingdom was divided among his sons. But Archelaus, who only reigned ten years in Judea, was accused before Augustus by the Jews and Samaritans, and being unable to justify himself, was banished to Vienne in Gaul, and then Judea was reduced to a Roman province. In this condition it was at the death of our Saviour. From this time, to the destruction of Jerusalem, the Jews had Roman governors; and after the demolition of this city, Judea was comprised under the government of the presidents of Syria, the Jews making still a separate people, and continuing in their own country till the reign of Adrian, when they revolted, and made war on the Romans; in which the greatest part of them perished, and their nation was entirely dispersed; and yet, notwithstanding, continuing to this day a distinct people, an instance not to be paralleled in the history of mankind.---There have appeared from time to time persons, who taking advantage of, or rather abusing the credulity of mankind, have given themselves out for the *wandering Jew*, or a person who has extended his life from our Saviour's time down to this day; and, with some knowledge in ancient history and the Oriental languages, have persuaded the simple and credulous, that they really were this pretended person; but men of sense have always considered them as impostors. *Calmet.*

JEZANIAH, son of Hoshaiah, one of the principal persons who persuaded the Israelites that were in Judea to go into Egypt, contrary to the advice of Jeremiah. *Chap. xli. 11.*

JEZEBEL, daughter of Ethbaal, king of the Zidonians, and wife to Ahab, king of Israel, *1 Kings xvi. 31.* a very wicked princess, who introduced much idolatry into the land of Samaria; she was slain by order of Jehu, *1 Kings xxi.*---Jezebel; proverbially used for an impious cruel woman. *Rev. ii. 20.*

JEZER,

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JEZER, son of Naphtali, head of the family of the Jezerites. *Gen.* xlvi. 24. *Numb.* xxvi. 49.

JEZRAHIAH, intendant or chief of the singers belonging to the temple in the time of Nehemiah. (xii. 42.)

JEZREEL, a celebrated city situate in a valley of that name, in the half tribe of the Cisjordan Manasseh, *Josh.* xix. 18. on the confines of this tribe and that of Issachar.---The name also of a city in Judah. *Josh.* xv. 56.

IGAL, of the tribe of Issachar, deputed to view the promised land. *Numb.* xiii. 7.

IGDALIAH, the man of God who had the care of the wine cellars belonging to the temple. *Jer.* xxxv. iv.

IGNORANCE, in general denotes want of knowledge; in particular, want of the true knowledge of God and of spiritual things, *Eph.* iv. 18. It also signifies unbelief, the consequence of ignorance, 1 *Pet.* i. 14.---Error, imprudence, or surprise, *Lev.* iv. 2--13.---Idolatry, *Acts* xvii. 30.

JAR. See **JAR**.

IJE-ABARIM, one of the encampments of the Israelites in the land of Moab, after their departure out of Egypt. *Numb.* xxi. 11.

JIM, a city of Judah. *Josh.* xv. 29.

IJON, a frontier town to Damascus, 2 *Kings* xv. 29. probably the Inna of Ptolemy, in Coele-Syria.

JIPHTHAEL, (Valley of) *Josh.* xix. 14--27. it probably took its name from the city of Jiphtael, on the frontiers of Zebulun; its situation unknown.

ILLUMINATION, properly denotes the supplying with light.---Figuratively, it signifies knowledge, or having the notion or idea of a thing; and that either in a natural way, by the proper use of our reasoning faculties; or in a supernatural, by the operation of the spirit of God, who gradually dispels the natural darkness of ignorance in the mind, both with respect to ourselves and with respect to God, and convinces us of sin, righteousness and judgment, 2 *Chron.* iv. 6. *Eph.* i. 18. *John* xvi. 8--11. and, on the contrary, gradually produces a clear, convincing, and lively knowledge of those spiritual truths, which are necessary to eternal happiness: and thus the will is inclined to follow the light or knowledge in the understanding. And by means of this illumination, nature is rightly said to be bounded or separated from grace. *Wyttenbach*.

ILLYRICUM, a province lying to the north-west of Macedonia, along the eastern coast of the Adriatic gulf. *Rom.* xv. 19.

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IMAGE, in general denotes every representation of a compound, either person or thing, *1 Sam. xix. 13. Matt. xxii. 20.* Hence appears the absurdity of representing God a simple being by image, and the reason of forbidding it, *Exod. xx. 4.* Figuratively it signifies resemblance in modes, as in wisdom and holiness, *Gen. i. 26. 1 Cor. xv. 49.* In dominion, *1 Cor. xi. 7.*---In essentials, *Col. i. 15. Heb. i. 3.*

IMAGINATION, is both that faculty of the soul by which it reproduces former sensations, and the objects of that faculty. In the present corrupt state of mankind, the scripture declares every imagination of the thoughts of the heart to be only evil continually, *Gen. vi 5. Ps. xiv. 2, 3.* whence arise obduracy and perverseness, *Deut. xxix. 19.* and perverse reasonings, *2 Cor. x. 5.*

IMMANUEL. See **EMMANUEL.**

IMMATERIAL, denotes whatever is not compounded, or consisting of parts, as is matter; and is applied to things of a spiritual nature, endued with consciousness, of which matter or a compound being is utterly incapable.: God therefore and human souls are immaterial, because spiritual.

IMMENSITY, properly denotes the unmeasurableness of a thing; as God and all his perfections are unmeasurable, or no common measure can be found for them. Some understand it of the divine Omnipresence; which see.

IMMER, head of the 16th family of the priests, *1 Chron. ix. 12.* whose descendants returned from Babylon to the number of 1502. *Ezra ii. 37.*

IMMORTALITY, properly denotes a perseverance in existence, or the impossibility of dying; and applied to God, *1 Tim. i. 17.* who is absolutely immortal, because absolutely necessary. More particularly to the human soul, which is only hypothetically immortal; as God, who at first gave it being, can, if he pleases, deprive it of being. To the compleat notion of the soul's immortality, three things are requisite; namely, its perseverance after the death of the body, or its indestructibility: a state of distinct perceptions; and lastly, a state of personality, or of consciousness or memory of a past life, all three exemplified *Luke. xv. 23--28,* and all three necessary to a future state of rewards and punishments.

IMMUTABLE, signifies the impossibility of the substitution of one thing for, or of the accession of one thing to another, consistently with the properties of a thing. While man remains endued with reason, he is immutable;

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as it is not possible that, his rationality continuing, he should become a brute; and this is hypothetical necessity. The Supreme Being is absolutely immutable, both in his essence, because it is absolutely necessary, and in his will, because it arises from an all-comprehensive and unerring understanding: man may lose his rationality, but God is without *variableness* or *shadow of turning*, Jam. i. 17. the result of the absolute necessity of his nature.

IMPATIENCE, is a vice or infirmity opposite to patience, and must therefore denote the inability of decently bearing adversities, a restiveness under them; and if manifested by words, called murmuring or repining.

IMPERFECTION, denotes either the unaptness of a thing to answer its end, or the limitation of the perfections of a thing; which is the case of all created beings, they are necessarily limited, not infinite; and this some call their original imperfection; from which arises the possibility, not the absolute necessity, of moral imperfection or evil.

IMPOSITION of hands, a ceremony used in appointing persons to an office; as priests among the Jews, *Lev. x. 12* ministers under the gospel, *Acts xiii. 3. 1 Tim. iv. 14.* judges and magistrates, *Numb. xxvii. 18--23.* used also in giving a blessing, *Gen. xlviii. 14. Mark x. 16.* and in presenting sin-offerings, *Lev. i. 4.* in token of transferring guilt on the sacrifice. Witnesses laid their hands on the head of the accused person, to signify that they charged his guilt upon him.

IMPOSSIBLE, properly signifies whatever implies a contradiction; or it is the saying and unsaying the same thing at the same time. Whatever, considered in itself, is impossible, is absolutely so, *Heb. vi. 18.* and whatever, with respect to other things without it, is impossible, is only hypothetically; either physically or morally so. *Luke xviii. 1. Heb. vi. 4.*

IMPOSTORS, or *false Messiahs*. See **MESSIAH**.

IMPOSTORS, a book concerning the three impostors is universally talked of: but supposed by some to be altogether fictitious, and never to have existed; while others are positive that such a book is actually in being, and some affirm that they have seen it. Alberic, a monk of the Cistercian order, who lived in the middle of the 13th century, informs us in his Chronicle, under the year 1339, that the emperor Frederic II. was charged with affirming, that there had been three impostors in the world, *viz.* Moses, Jesus Christ, and

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and Mahomet. But if what the Dominican, John Bayon, says, who lived in the 14th century, may be depended upon, the emperor Frederic was not the first who uttered this blasphemy; but that about the year 1022, there was a doctor of divinity at Paris, greatly self-conceited and vain-glorious, who one day in his pulpit taught publicly, that three impostors had deceived the world; but being immediately struck by the hand of heaven, he lost both his speech and understanding.---Peter de Vignes, secretary and chancellor to the emperor Frederic II. owns, that his master was charged with this blasphemy. But Matthew Paris speaks of it as a calumny imputed to Frederic by his enemies. The author of the life of Gregory IX. who was a cotemporary, affirms, that the emperor was misled by his conversation with astrologers, who promised him universal monarchy, and that he was to destroy a fourth imposture, tolerated by ignorance; namely, the Pope's authority.---Some of those who affirm the reality of this book, ascribe it to Muretus, to Bernardin Ochinus, to Peter Aretin, to Pogghius the Florentine, to Postellus, a learned fanatic of the 16th century, to Arnold de Villeneuve, to the emperor Frederic I. surnamed Barbarossa, or to Frederic II. *Calmet.*

IMPRECATION, properly denotes the devoting a person to misfortune or evil. The word in the Hebrew is equivocal, signifying to bless and to curse; or more properly to bid farewell, as *Job* ii. 9. 1 *Kings* xxi. 10.

IMPURITY, denotes a taint or soil, either ceremonial or moral; the former being indications or figures of the latter; which were sins either against God, our neighbour, or ourselves. The prophets and saints of the Old Testament, and our Saviour in the New, have well distinguished between external or corporeal, and between internal or mental pollutions. The legal or ritual impurities were very numerous, as fully appears from the book of Leviticus. Many of these pollutions were purified by bathing, others by sacrifice, and others again by a certain water or lye made with the ashes of a red heifer on the great day of expiation; all typical of the fuller and more true atonement to be performed by Christ for all guilt and impurity.

IMPUTATION, is the declaring any one the author of an action either mediately or immediately; mediately, if morally the author's; immediately, if physically his: the physical act of one person becoming the moral act of another, by the consent of this other, and in no other possible way. The act of a representative, so far as the
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representation goes, is accounted in law the act of the represented, because consenting to the representation, either in a formal or a presumed manner; and he becomes liable to the consequences of that act, determined by the law of representation; or to the sanction of the law, either reward or punishment, as the law of representation happens to be fulfilled or not. But whatever may have been in Adam's representing his posterity, it is evident from sad experience, that they partake in the consequences of his not accomplishing the law, prescribed to him by God, they all derive from him a corrupt nature, inclined to evil, and backward to good: if Adam, by his disobedience, forfeited his innocence and purity, it was impossible he should transmit it to his posterity; only the woful inheritance of death, in every signification of the word, with its dreadful harbingers, diseases, sorrow and remorse.---This is accounted the first instance of imputation, mentioned in scripture; the other is the imputation of the righteousness of Christ, or the satisfaction he made to the broken law, to all those who by faith shall receive it, *1 Cor. xv. 22. Wytttenbach.*

INCAMPMENT. See CAMP.

INCARNATION, a theological term, denoting the union of the divine with the human nature of Christ, so as to constitute one person; yet without any confusion or transmutation of natures, and without the one ever acting without the other: which must consist in this, namely, that the son of God chuses that the body born of the Virgin, and the soul conjoined with it, should become his body and his soul; so that whatever they did and suffered, thus united, should be imputed to him, equally as if he himself had done and suffered, *John i. 14. 1 Tim. iii. 16.* A sublime mystery!--If we are puzzled to explain the union of soul and body, of which we ourselves are the subjects, how much more to explain the union of God and a creature; and if we are blind in the mysteries of nature, how infinitely more so must we be in those that are supernatural.

INCENSE, a rich perfume used in sacrifices; a composition of sweet spices, *Exod. xxxvii. 29.* To offer incense was an office peculiar to the priests, *Exod. xxx. 8.* twice a day, morning and evening; and upon the great day of expiation, *Lev. xvi. 13.*---Figuratively, it denotes the merits of Christ's death, *Rev. viii. 3.* of which incense was a type.---Incense is sometimes put for the fat of victims, as in *1 Chron. vi. 49.*

INCEST,

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INCEST, marriage or commerce between persons within the prohibited degrees either of affinity or blood. *Lev. viii.*

1 Cor. v. 1.

INCHANTMENT, an extraordinary effect, either natural or diabolical; the former owing to a knowledge of some natural secrets, or to slight of hand, as jugglers practise; the latter to the interposition of some invisible being; things forbidden by the law of Moses, *Deut. xviii. 10.* The enchantments of Pharaoh's magicians, by which they imitated the miracles of Moses, may be supposed to be bodies presented to view by the ministration of evil spirits, yet under the controul of Providence, as appears from their being baffled, or rather restrained, in exhibiting lice, *Exod. viii. 18, 19.* and not producing real miracles. A proof of the superior power by which Moses wrought.

INCLINATION. See **PROPENSITY**.

INCOMPREHENSIBLE, denotes a thing, the mode or manner of whose existence we can form no notion of; as the Trinity, the union of soul and body, of the divine and human nature in Christ.

INCONCEIVABLE, is that of which no notion can be formed; a divine without all knowledge of scripture, is something inconceivable; because a divine, and ignorance of scripture, are things incompatible.

INCREDULITY. See **UNBELIEF**.

INDIA, is mentioned *Esth. i. 1.* a country deriving its name from the river Indus, having Persia to the west, great Tartary to the north, China to the east, and to the south the Indian ocean; the soil of which is fruitful in rice, millet, fruit and spices, and where silk and cotton are very common; with mines of gold, diamonds, rubies, &c. and beautiful pearls fished along the coast. The original Hebrew word is *Hoddo*, for India, by the confession of all the interpreters.

INDIGNATION, is an affection which arises when we conceive a displeasure from an injury received, yet without any desire of revenge: sometimes it signifies wrath or anger, which includes not only a displeasure, but a hatred of the person, who is the object of anger, *Neh. iv. 1. Esth. v. 9.*---Envy, *Acts v. 17.*---The judgments of God, or the dreadful effects of his displeasure. *Isa. xxvi. 20.*

INFANT-BAPTISM. See **BAPTISM**.

INFINITY, a property of the Supreme Being, which denotes his being all at once possessed of every possible perfection in a supreme degree: or it is the simultaneous
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and perpetual possession of every perfection and virtue; so that it is not possible he should have any greater degree of actual perfection, *Isa. xl. 15--17. Job xi. 7, 8.* God may therefore be rightly called a pure, nay the purest act or existence.---And, on account of this infinity, God is incomprehensible, *Pf. cxlv. 3. Job. xxxvii. 23.* And from it also follows the unity of God, no more than one infinite being possible, *Deut. vi. 4. 1 Cor. viii. 5, 6. Wolfius, Wyttenbach.*

INFIRMITY, properly denotes feebleness of body, or sickness, *1 Tim. v. 23.*---Figuratively, afflictions, reproaches, persecution, *2 Cor. xii. 10.* natural weakness or impotence, a defect of power to act up to the law, though there is a will and endeavour after it; and thus it constitutes a middle state between virtue and vice, and is the result of original corruption; but immediately of ignorance, or invincible error. *Rom. xv. 1.*

INGRATITUDE, is the hatred of a benefactor, *2 Tim. iii. 2.* the daughter of pride, and the blackest of vices.

INHERITANCE, properly signifies an estate by succession, *Prov. xiii. 22.*---By donation, *Numb. xxvi. 54.*---Figuratively, the people of God, *Pf. ii. 8.* and xxviii. 9. The kingdom of heaven, or the state of happiness after death. *1 Pet. i. 4.*

INIQUITY, properly denotes the acting against another's imperfect or incompulsory right. In scripture it signifies every degree of wickedness in general, *Matt. vii. 23.*---Original corruption, *Pf. li. 5.*---Punishment for sin. *Gen. xix. 15. Lev. v. 1.*

INJURY, properly signifies the acting against the perfect right of another, which is co-active or compulsory, by which the injured person is intitled to force the injurious to do him right, with respect to reputation, person, or property, in whichever of these he happens to be injured.

INNOCENCE, properly denotes acting up fully and perfectly to the law, without incurring either guilt or consequent punishment. This state of man is called that of innocence: in this state man, in consequence of his creation, was under the law of nature, or that of doing good and avoiding evil; of all which he was capable, in virtue of the powers bestowed upon him. To this law God superadded a positive law, of abstaining from the fruit of a certain tree, *Gen. ii. 17.* in sign of God's being Lord paramount and of man's holding all he enjoyed of God as
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his vassal; than which nothing could be more equitable; and that under the penalty of death, in all the extent of its signification, in case of disobedience. *Wytttenbach.*

INNOCENTS, the name by which the church calls those children which were massacred by Herod. *Matt.* ii. 16, 17.

INSPIRATION, properly signifies a divine impulse upon the mind to consign something to writing, *2 Pet.* i. 21. *2 Tim.* iii. 16. which something may be either naturally or supernaturally known; and differs from revelation, as this last regards only the discovery of supernatural truths, or such as human reason cannot of itself find out.

INTEMPERANCE, is the undue use of meat and drink, more for pleasure than for the purposes of life and health. *Rom.* xiii. 13. *Eph.* v. 18.

INTERCALATION, we call by this name the Jewish custom of adding a 13th month to the lunar year, at the end of every two or three years; that is, in the revolution of the cycle of 19 years, there are seven of 13 months each, and the rest only of 12 months. The intercalary month is placed between February and March, and then there is a first and a second Adar, the latter being called Veadar, or Adar a second time. The necessity of this intercalation arises from their following the course of the moon in their year. In the solar year we intercalate one day every four years in the month of February, and this fourth year is called bissextile, because we reckon for two days together the sixth of the calends of March, that is, the 24th and 25th of February, which, instead of 28, has 29 days. This intercalation is founded on the six hours, wanting 11 minutes, which the sun employs in performing its course, beyond the 365 days, which compose the common solar year. On the contrary, the intercalation of the Jews is owing to all the lunar months not being so long by 10 hours, or nearly so, as are the solar months; which at the end of three years make 29 or 30 days.

INTERCESSION, in general denotes the interposing, by words or actions, in behalf of another, with a view to his benefit, *Jer.* vii. 16. *1 Tim.* ii. 1.---That of Christ, is his interposing for sinners, in virtue of the satisfaction he made to divine justice, *Rom.* viii. 34. *1 John* ii. 1.---Of the Holy Ghost. *Rom.* viii. 26.

INTERPRETATION of Scripture. See **SCRIPTURE**.

INVOCATION, is the calling upon God in prayer,

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either for averting present evils, *Pf.* l. 15. or bestowing the good things we want. *Pf.* cxlv. 19.

JOAB, son of Zeruiah, David's sister, and brother to Abishai and Asahel; one of the most valiant men and greatest generals in David's army, though of an imperious and revengeful nature. He killed Abner and Amaza, and conspired to raise Adonijah to the throne of his father David. Joab was slain by the order of king Solomon, as David his father recommended, *1 Kings* ii. 5, 6. in the year of the world 2990, before Christ 1010.

JOAKIM, is said to be the husband of Anna, and father of the virgin Mary. See **MARY**.

JOANNA, wife of Chuza, Herod's steward, was one of those women, who, having been cured by our Saviour, followed him in his travels, and assisted or ministered with their fortunes. *Luke* viii. 3.

JOASH, son of Ahaziah, king of Judah, was rescued by Jehoiada, the high-priest, from the slaughter Athaliah made of the royal family, and proclaimed king when he was only seven years old. During the life of Jehoiada, Joash acted like a wise prince, but when he lost that faithful counsellor, he followed the advice of evil men, and came to an unfortunate end, being killed in his bed by his own servants, in the year of the world 3166, before Christ 834. *2 Kings* xii.

JOASH, king of Israel, son and successor of Jehoahaz, was declared king in his father's life-time, and reigned 16 years; did evil in the sight of the Lord, and followed the example of Jeroboam, son of Nebat, *2 Chron.* xxv. He died in peace in the year of the world 3179, before Christ 821.

JOATHAM. See **JOTHAM**.

JOAZAR, successor to Matthias, son of Theophilus, was high-priest of the Jews in the year Jesus Christ was born; and was, four years afterwards, deposed by Archelaus, and restored by the Romans, till the year of Christ 16, when he was deposed by Cyrenius. He was brother of Mariamne, Herod's wife, and otherwise called Azar.

JOB, celebrated for his patience and the constancy of his piety, dwelt in the land of Uz, or in the Aushitis, in East Edom, not far from Bozra. The original of this holy man, and the time wherein he lived, are matters of conjecture, and cannot be clearly known; many suppose him to have been contemporary with Moses. His history is designed to shew, that a truly pious man may, in the
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providence of God, be exposed to great afflictions, both in his person, family and substance, in order to manifest his piety and patience both to himself and the world. That there was such a person as Job, appears from *Ezek. xiv.*

14. *James v. 11.*---What was his disease is matter of dispute; some say a complication of diseases, in which the devil exhausted his whole stock of malice in tormenting him. On considering Job's own account of himself, it seems to be a leprosy; in which the fathers and commentators are generally agreed.---The original language of the book of Job is Hebrew, but blended with many Arabic and Chaldee expressions, and peculiar turns, not usual in Hebrew, which causes the obscurity and difficulty of this book. It is said to be written in verse, but unconfin'd to any particular measure, the beauty of the verse consisting principally in noble expressions, bold and sublime thoughts, lively emotions, fine descriptions, with a great variety of characters. So that there is not in all antiquity to be found a piece of poetry more copious, more lofty, more magnificent, more diversified, more adorned, or more affecting than this. The author, whoever he was, has put in practice all the beauties of his art, in order to make the four persons, whom he introduces as interlocutors, keep up each his proper character.---As a canonical book it was received by the Jews, and from them adopted by the Christian church. *Calmet.*

JOCHEBED, wife of Amram, and mother of Miriam, Moses, and Aaron; supposed to be the grand-daughter of Levi.

JOEL, son of Pethuel, the second of the twelve minor prophets, was, it is said, of the tribe of Reuben, and city of Beth-horon; the time in which he lived uncertain.---The name also of many others mentioned in scripture.---His style is figurative, strong and expressive.

JOELAH, son of Jeroham, one who espoused David's party in the time of his disgrace. *1 Chron. xii. 6.*

JOEZER, one of the gallant officers in David's army. *1 Chron. xii. 6.*

JOHA, one of the brave men in David's army. *1 Chron. xi. 45.*

JOHANNAN, son of Azariah, and high-priest of the Jews, *1 Chron. vi. 9.* Some suppose him to be the same with Jehoiada, father of Zechariah, in the reign of Joash, king of Judah.

JOHN the Baptist, the forerunner of our Lord Jesus Christ,

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Christ, and son of Zachariah and Elizabeth, born about six months before our Saviour. His birth was proclaimed by the angel Gabriel, *Luke i. 14, &c.* John was so greatly esteemed for the virtue and piety of his life, that many of the Jews took him for the Messiah; but he plainly declared he was not, *Luke iii. 15.* Nevertheless he was yet unacquainted with the person of Jesus Christ; only the Holy Ghost told him, that upon whom the Spirit should descend and rest, that was he, *John i. 31--34.* And when Christ presented himself to receive baptism, John, perceiving who he was, excused himself, saying, that himself needed to be baptized and purified by him. But Jesus urging, that he must fulfil all righteousness, he at length prevailed with him, *Matt. iii. 13--15.* The Jews afterwards sending a deputation to John, to be informed, whether he was not the Messiah: John answered, he was neither the Messiah, nor Elias, nor a prophet, but the voice of one crying in the wilderness, to prepare the way of the Lord; and that he whom they sought was in the midst of them, without their knowing him. And the day following, John, seeing Jesus, said publicly, Behold the lamb of God, which taketh away the sins of the world, *John i. 19. &c.* The baptism of John was introductory to the reception of Christ, who was to baptize with the Holy Ghost and with fire, *Matt. iii. 11.* and required for this purpose repentance and amendment of life. His severe reproof of Herod Antipas's incestuous marriage cost him his life. See HERODIAS.

JOHN *the Evangelist*, a native of Bethsaida, in Galilee, and son of Zebedee and Salome; by profession a fisherman, *Matt. iv. 21*---Our Saviour had a remarkable affection and tenderness for this apostle, and he is generally styled, *the disciple whom Jesus loved*; and to him our Saviour, on the cross, recommended the care of his mother, *John xix. 26, 27.* After the death of Christ, St. John preached the Gospel in Asia, and resided chiefly at Ephesus; whence, by order of Domitian, (who had declared war against the church in the fifteenth year of his reign) he was brought to Rome, where he was plunged into boiling oil, and came out without being any way affected by it. *Tertulian, Jerome.* He was afterwards banished to the isle of Patmos, in the Ægean sea, where he wrote his Revelations. After the death of Domitian, he returned to Ephesus, and lived to a very great age, being near a hundred when he died. At the earnest request of the bishops and Christians of Asia, according

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according to Eusebius, he wrote the Gospel, in which his principal care was to inculcate the divinity of our Saviour, in opposition to the heretics of that time. He, besides, wrote three Epistles, in which the style and sentiments of St. John are visible in every period. He is generally surnamed the Divine, by reason of the sublimity of his knowledge and Revelations.

JOHN, surnamed Mark, disciple and cousin to Barnabas, son of a woman whose name was Mary, at whose house the apostles and faithful generally met: there they were at prayers when Peter, who was delivered out of prison by an angel, came and knocked at the door, *Acts* xii. 12. This John Mark, whom some very improperly confound with the evangelist Mark, adhered to Paul and Barnabas; but, at Perga, left them and returned to Jerusalem, *Acts* xiii. 13. They afterwards disagreed about taking this John with them to Asia, upon which they separated, and Barnabas took John with him to the isle of Cyprus. After this we learn nothing of John, till we find him at Rome, doing signal services for St. Paul.

JOKDEAM, a city in the tribe of Judah. *Josh.* xv. 38.

JOKMEAM, a city of Ephraim, afterwards levitical. *1 Chron.* vi. 68.

JOKNEAM, a city of Judah. *1 Kings* iv. 12.

JOKNEAM, a city of Zebulun, levitical, *Josh.* xxi. 34. and xix. 11. and the same with Jokneam of Carmel, *Josh.* xii. 22. being near that mountain.

JOKSHAN, son of Abraham and Keturah. *Gen.* xxv. 2.

JOKTAN, eldest son of Eber, who had for his portion all the land which lies from Mesha, as thou goest into Sephar, a mount of the east, *Gen.* x. 25, &c. Mesha is thought to be mount Masius, in Armenia; and Sephar a mountain in the country of the Sepharvaim, a people who, according to Herodotus, were situate between Colchis and the Medes.

JOKTHEEL, the name which Amaziah gave to Selah, when he defeated the Edomites in the valley of Salt, *2 Kings* xiv. 7. The Vulgate translate Selah *rock*, from the top whereof Amaziah is supposed to throw the ten thousand Edomites taken in battle; thought to be the city Petra. *Eusebius.* Also a city of Judah. *Josh.* xv. 33.

JONA, Peter's father. *Matt.* xvi. 17.

JONADAB, son of Shimeah, David's nephew, who advised Amnon to ravish his sister Tamar.

JONADAB, son of Rechab, father of the Rechabites. See RECHAB.

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JONAH, son of Amittai, the fifth of the minor prophets, a Galilean, and a native of Gath-hephar, in Zebulun, near Sephoris; appointed by God to proclaim the destruction of the city Nineveh, in the reigns of Joash and Jeroboam, kings of Israel. The prophet, unwilling to go, resolved to flee to Tarshish. To this purpose he embarked at Joppa; but the Lord having sent a violent tempest, the ship was in danger of being sunk; Jonah was, at his own request, thrown overboard, as knowing himself to be the cause of their present danger. A large fish received him, in whose belly he continued three days and three nights; a circumstance which Christ applies to himself. He cried unto the Lord; the Lord heard him, and commanded the fish to return and cast him on the shore. After this the word of the Lord came unto Jonah a second time, and directed him to go to Nineveh; he went, and at his preaching the city repented. Jonah, disappointed that his predictions were not fulfilled, retired (according to Epiphanius) to the city of Tyre, where he dwelt till his death.

JONATHAN, son of Saul, a most faithful and disinterested friend of David in all his misfortunes; who gave extraordinary proofs of his courage and conduct in the wars with the Philistines, 1 *Sam.* xiii. and xiv. He was slain, together with his father, on mount Gilboa, in a battle with the Philistines.---David most pathetically laments his death, in a funeral song he composed to the honour of both. 2 *Sam.* i.

JONATHAN, *Johannan*, or *John*, high-priest of the Jews, son of Jehoiada, and father of Jeddus, or Jaddus, celebrated in the time of Alexander the Great; this Jonathan lived under Ezra and Nehemiah, and exercised the high-priesthood 32 years, and was succeeded by his son Jeddus.

JONATHAN *Ben-Uzziel*, author of a Targum or Chaldee paraphrase of the Old Testament, except the Hagiographa, highly commended by the Jews; but greatly inferior to that of Onkelos, the best of all, and which is an exact and literal version: whereas Jonathan takes the liberty of paraphrasing, of enlarging, and adding, sometimes a gloss and sometimes a story.

JONATHAN, the name of several others, particularly Jonathan, surnamed Apphus, son of Mattathias, and brother of Judas Maccabæus, whose gallant exploits are enumerated 1 *Macc.* ii. &c.

JONATHAN, a Levite, son of Gershom, and grand-son of Moses, dwelt some time at Laish, in the house of Micah,

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cah, acting there as Levite, *Judg.* xvii. and xviii. Some years after, 600 of the tribe of Dan, looking out for a new settlement among the Sidonians, and passing that way, engaged Jonathan to follow them; which he did, and settled with them at Laish, or Dan, where the Danites placed the images taken out of Micah's house, and appointed Jonathan their priest.

JOPPA, a sea-port town in Palestine, lying south of Cesarea, and antiently the only port to Jerusalem, 2 *Chron.* ii. Now called Jaffa, in a mean and poor condition.

JORAM, or *Jehoram*, son and successor of Ahab, king of Israel; followed the evil example of Jeroboam, son of Nebat, and continued to pay impious worship to the golden calves.---Joram was slain by Jehu, in the twelfth year of his reign, and in the year of the world 3120, before Christ 880.

JORDAN, a river 'of great note in the sacred writings, having its source in a lake called Phiala, to the north of its apparent rising from mount Paneum, at the foot of the Anti-libanus; oozing through which, it runs in a direct course to a lake called Samachonites, and thence to the lake of Tiberias, after which it discharges itself into the Dead sea, where it is lost, after running a space of about 50 leagues. The ordinary channel of this river is not now above 20 yards broad. Some derive its name from Jor, a river, and Dan, a small town near its source; a name certainly more modern than Jordan; and therefore some derive its name rather from the Hebrew word *jarad*, to descend, by reason of its headlong fall and rapid course.

JOSEPH, son of Jacob and Rachel; hated by his brethren out of envy and jealousy, sold by them as a slave to some Midianitish merchants, carried into Egypt in the year of the world 2276, before Christ 1724, where he was sold to Potiphar, an officer of Pharaoh, who soon committed to him, on account of his prudence, the care of his domestic affairs. But Potiphar's wife conceiving a criminal passion for him, and Joseph always rejecting her solicitations, was one day pressed so close, that he could not get out of her hands, but by leaving his upper garment behind him in her possession. His mistress, thus repulsed, began to cry out, and to complain that the young Hebrew attempted to ravish her, shewing his garment as a proof of this. Potiphar therefore threw Joseph into prison; where he soon obtained the favour of the master of the prison, who made him overseer of the other prisoners. Now it happened that two of Pharaoh's officers, his butler and

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baker, incurring the king's displeasure, were put into the same prison with Joseph: and there each of them had a dream, which they related to Joseph; who explained it for them, foretelling the butler, that he should be restored to his place, and regain the favour of Pharaoh; and the baker, that he should be beheaded, and his body hung on a cross: all which happened accordingly. Two years after Pharaoh had a dream, which none could explain; the dream was, he thought he saw seven fat kine devoured by seven lean; and seven ears of full corn consumed by seven thin and withered. Here the butler recollected in what manner Joseph interpreted the baker's and his own dream, and which he told the king, who ordered Joseph to be brought. The king related his dream, which Joseph explained to portend seven years of great plenty, to be succeeded by seven of uncommon scarcity: and that to prevent the calamities of a famine, it was necessary to chuse a prudent man, who, during the seven years of plenty, should lay up in the king's granaries the fifth part of the produce of every year, against the seven years of famine. This counsel was well received by the king and his officers; and, from the prudence of it, none was thought fitter than Joseph to execute it. The king therefore made him uncontrollable governor of all Egypt, and the next in power to himself: he married him to Asenath, daughter of Potipherah, priest of On, or Heliopolis; by whom Joseph had two sons, Manasseh and Ephraim, born before the beginning of the famine; which afflicted not only Egypt, but other countries, particularly the land of Canaan, where Jacob with his sons lived. Jacob sent his sons, all except Benjamin, into Egypt to buy corn. Joseph knew his brethren, though they did not him; spoke roughly to them, telling them they were spies, kept Simeon bound; and that they should not come again for corn, but on condition of bringing their youngest brother with them, whom they mentioned. When he dismissed them, he ordered their sacks to be filled with corn, and every man's money to be put in his sack. The famine encreasing, Jacob was constrained, though reluctantly, to send his sons for a fresh supply, and Benjamin with them. When they appeared before Joseph, they all prostrated themselves in his presence; who asking, whether the young man they brought with them was their youngest brother; and being told he was, Joseph saluted him; but, unable to restrain his tears, retired. After this he ordered dinner to be

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be served up, and placing his brethren at a separate table according to seniority, he allotted a five-fold portion for Benjamin; all which not a little surprised Joseph's brethren. The day following corn was put into their sacks, and into Benjamin's Joseph's cup: they were scarce gone any considerable way, when Joseph ordered them to be pursued, to recover the cup, which was found in Benjamin's sack. They were confounded at this accident, and came back in the greatest distress imaginable, protesting their innocence, and Judah offering to become Joseph's slave in the room of Benjamin, the loss of whom his father could not brook, but must certainly die of grief. Joseph could no longer forbear weeping, commanded all strangers to withdraw; then he told his brethren he was Joseph, and asked about his father. His brethren, amazed at this discovery, were struck dumb, and unable to answer. Joseph encouraged them, telling them, it was by the providence of God he was sent to Egypt, for the preservation of their, and the lives of much people; desiring them to tell his father to come down to Egypt, the famine being to continue for some years longer, and he should give them the land of Goshen to dwell in, for their families and their flocks; and then he let them depart, cautioning them not to fall out by the way.---Jacob was so struck at the news of his son being still alive, that he could scarce believe it; but at length recovering himself, consented to go down to Egypt and see his son, whom he embraced with all the transports of joy and tenderness imaginable, and who settled his father and brethren in the land of Goshen. The famine encreasing continually, Joseph drained all the money which the Egyptians had into the king's coffers; then he exchanged their cattle, their lands, and last of all their persons for corn; and thus procuring all the country to be made over to the king's use, he told the Egyptians, he would restore their lands and cattle, with corn for seed, on condition of paying the fifth part of all their produce to the king; which they consented to: and hence arose the custom, which was afterwards observed, of paying the fifth of all the fruits of Egypt to Pharaoh, except the lands of the priests.---Some time after, Joseph being informed that his father was like to die, took his two sons, Manasseh and Ephraim, to visit his father; when Jacob adopted and blessed them, and left Joseph the field near Shechem, which he had taken from the Amorites.---Joseph, after having lived 110 years, fell sick; and calling his brethren,

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took an oath of them, that they would carry his bones with them, on their departure from Egypt, which was certainly to happen, to the land of Canaan; which was accordingly done, his bones being buried near Shechem.

JOSEPH, son of Jacob, and grandson of Matthan, the husband of the virgin Mary, and supposed father of Jesus Christ, *Matt. i. 19.* where he is called a just man: his ordinary residence was at Nazareth; here he lived by the labour of his hands at his trade; that of a carpenter, according to some; a lock-smith, according to others; a mason, according to some others: but Justin Martyr says, he worked upon yokes and ploughs. Observing his spouse Mary to be with child, he resolved to put her away privately; but this resolution he dropt, upon being assured, that her conception was of the Holy Ghost. About six months after, he and his wife were registered at Bethlehem, where Christ was born, whom, to avoid Herod's cruelty, he carried to Egypt; and returning thence, settled at Nazareth, where he lived till his death, which is supposed to have happened before our Saviour's entering on his public ministry.

JOSEPH of *Arimathea*, a member of the Jewish Sanhedrim, and privately a disciple of Jesus Christ, *John xix. 38.* After our Saviour was dead he requested the body of Jesus of Pilate, which he buried in an honourable manner in a sepulchre newly made in his own garden. *Matt. xxvii. 60.*

JOSEPH, or *Joses*, son of Mary Cleophas, was brother to James the less, and a near relation of our Lord Jesus after the flesh. *Mark xv. 40.*

JOSEPH BARSABAS. See BARSABAS.

JOSEPH *Ben-Gorion*, author of a history, full of falsehoods and impostures, and not heard of till the twelfth century; a chronicle of what was done under the second temple.

JOSEPH, or *Josephus*, the historian, a Jew, surnamed Flavius, son of Mattathias, of the race of the priests; born at Jerusalem in the first year of Caligula, of Jesus Christ 37. He was so well instructed, and made so early a proficiency, that at fourteen years old the high-priests consulted him in matters relating to the law. From sixteen to nineteen he employed himself in exercises in the wilderness, under one Banes; and after having well examined the three principal sects, then in repute among the Jews, he joined himself to the Pharisees. At nineteen, that is, in the year 56 or 57 of Jesus Christ, he returned to Jerusalem,

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salem, where he began to enter upon public business.---
 In the beginning of the war between the Jews and Romans, and in the year of Christ 66, he was sent into Galilee, in quality of governor. Vespasian besieged him in Jotapata, a city of Galilee; which being taken by the Romans, after a brave defence, Josephus surrendered himself to Vespasian, to whom he foretold the empire.---Josephus attended Titus at the siege of Jerusalem. After the city was taken, he procured the liberty of several Jews. At the end of the war Titus returned to Rome, and carried Josephus with him, in 71; who assumed the name of Flavius, which was that of Vespasian's family, because he considered himself as the emperor's freedman.---At Rome he employed himself in writing the history of the Jewish war; first in his own language, a kind of Syriac; and then in Greek, for the benefit of the Romans. He presented it to Vespasian, Titus, and king Agrippa, who all approved and highly commended it. Titus ordered it to be placed in a public library, and signed the copy deposited there with his own hand. These circumstances are the more to be remarked, as that history contains the accomplishment of our Saviour's predictions, and the just punishment which the Jews incurred in crucifying him.---After this, Josephus undertook to draw up a general history of his nation, from the beginning of the world down to the 12th year of Nero, of Jesus Christ 66, in which the Jews revolted. Josephus finished this work in the 56th year of his age, and the 93d of Jesus Christ. He professes neither to add to, nor take from, what is contained in the sacred books, from which he had taken what he relates.---The question is, what he means by the sacred books? If we understand them of the scriptures, he has, in several instances, swerved from them, either suppressing, disguising, or altering some facts, which are plainly set down there. But if by sacred books we understand the sacred traditions of the Jews, which many think is more probable, he may, it is presumed, have stuck very close to them.---The advantageous testimony which Josephus has given of Jesus Christ, has been questioned by some as not genuine; but the ancients having cited it, and it being found in all the copies of Josephus, there is no reason to give it up as spurious.---He has also given the like favourable testimony of John the Baptist, and of James the less, whom he describes by the name of the brother of Jesus, called the Christ.---Photius expresses a great esteem for the history

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history of Josephus; and St. Jerome calls him the Livy of the Greeks.---As several persons seemed to question what he had said concerning the antiquity of the Jews, he undertook a new work against Apion, a grammarian, of Alexandria, in Egypt; in which he shews, by a great number of passages, taken out of prophane authors, the genuineness of the antiquity of the Hebrew nation, and the agreement of several ancient and foreign writers, in relating many great events, described in the history of the Jews.---His diction, according to Photius, is pure, his expressions clear, his style magnificent, and his narrative agreeable.

JOSHUA, son of Nun, of the tribe of Ephraim, called Jesus by the Greeks, devoted himself to the service of Moses, whose servant he is commonly called; his first name was Hosea, which Moses changed to Jehoshua, or Joshua, *Salvation of God*. His first exploit was the rout of the Amalekites, *Exod. xvii*. When Moses went up to mount Sinai, he was accompanied by Joshua, *Exod. xxiv*. He had the care of the tabernacle of the congregation, *Exod. xxxiii. 12*. When the people came to Kadesh-barnea, he was one of those deputed to spy the land of Canaan, *Numb. xiii. 17*. who, together with Caleb, encouraged the people to undertake its conquest; and who alone, of all the spies and of their cotemporaries, entered into, and came to have possessions in that land. God commanded Moses, when near his end, to lay his hands on Joshua, and communicate to him part of his spirit and authority: after whose death Joshua took upon him the command; and sending spies to take a view of Jericho, who informed him of the consternation of the Canaanites, he ordered the whole army of Israel to pass the Jordan, *Josh. iii*. the ark of the covenant marching at the head of the people; and no sooner did the priests, who carried the ark, set footing in the river, but the waters which came down stood in a heap like a mountain, while those below ran into the Dead sea. The priests continued in the middle of the channel till all the people passed over; from which Joshua took twelve stones, which he placed at Gilgal, and set up other twelve in the middle of the Jordan, to serve both as monuments of the miracle.--A few days after the passage, Joshua circumcised all that were born in the wilderness, *Josh. v*. They then kept the passover, and began to eat of the new corn of Canaan; and the manna, on which they had hitherto subsisted, fell no longer.---Joshua was ordered to besiege

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besiege Jericho, by marching round it for seven days, and on the seventh seven times; and on the seventh time the priests to sound the trumpets, and the people to give a great shout, when the walls were to fall down, and every man to enter at the place opposite to him; which accordingly happened; and they put all to the sword, sparing neither man nor beast, except Rahab and her family, who entertained the spies.---At Ai the Israelites met a repulse, which was owing to Achan having violated the anathema or curse of Jericho, discovered by casting lots, which fell on Achan, who deposited some of the spoil of the town which was allotted to destruction; he himself, and all belonging to him, were stoned, and all he had burnt. After this Joshua made himself master of Ai; which was first pillaged, then burnt, and all the inhabitants put to the sword, and the king hung on a gibbet till the evening.---Joshua, in pursuance of a divine command, led the people to the mountains of Ebal and Gerizim, *Josh. viii.* where he appointed the blessings and curses, mentioned by Moses, to be pronounced, and an altar of unhewn stone to be raised and plaistered over, on which a copy of the law was to be written. About this time the Gibeonites, *Josh. ix.* pretending they came from a distant country, and were no Canaanites, made an alliance with Joshua, who, with the elders of Israel, made a covenant with them, without consulting God; but in three days after, understanding they were Canaanites, their lives were spared, because of the oath of the princes; but they were condemned to cut wood and draw water for the service of the tabernacle, and afterwards of the temple.---In the year of the world 2560, before Christ 1416, the Israelites began to divide the conquered land, *Josh. xiii---xxii.* a division was made to every tribe by lot; and to Joshua was given Timnath-erah, in mount Ephraim, for his inheritance; who seeing his end draw near, summoned all the tribes to Shechem; where, after representing the divine favours bestowed on them, he exhorted them to continue faithful, *Josh. xxiii. 24.* and made a covenant on the part of God with the people, which they on their part engaged to observe; in memory of which he erected a very large stone under the oak at Shechem; after which he died, at the age of 110 years, in the year of the world 2563, before Christ 1413.---The book, which bears the name of Joshua, is generally agreed to be wrote by this great man.

JOSIAH, son of Amon, king of Judah, and of Jedidah,

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dah, daughter of Adaiab of Boscath, 2 *Kings* xxii. 1, &c. began to reign at eight years old, in the year of the world 5363, before Christ 637; acted like a wise and pious prince, establishing the true worship, and extirpating all kinds of idolatry through the whole land of Judea, 2 *Chron.* xxxiv. 1, &c. But unadvisedly, and without any call, opposing Pharaoh Neco in his expedition against Carchemish, which he gave out was by the command of God, and giving him battle at Megiddo, near mount Carmel, he was there mortally wounded; and being carried to Jerusalem, he there died, greatly and universally lamented.--- It is a difficulty in the history of Josiah, how, after abolishing idolatry in his own dominions, he could go into the territories of the kingdom of Israel, and there overthrow the altar which Jeroboam, son of Nebat, had erected, cut down the groves, destroy the high places consecrated to superstition and idolatry, kill all the priests, and burn dead men's bones upon the altars, in order to pollute them. It is true, there was then no kingdom of Israel, the ten tribes being carried captive; but there was still a great number of inhabitants in the land, as well Israelites as Cutheans, and other people in subjection to the kings of Assyria or Chaldea. The alliance in which he stood with the king of Chaldea might bear him out in all this; the Cutheans might not concern themselves in maintaining the religion of the Israelites, and the poor remains of these last were not in a condition to make any resistance, nor even any complaints to the kings of Chaldea, their continuance in the country being by toleration only.

IOTA, *Matt.* v. 18. the name of a Greek letter; signifying figuratively, because of its smallness, the least part of a thing. It seems to have been a proverbial saying among the Jews; in our version called *jot*.

JOTBAH, a city of Judah. 2 *Kings* xxi. 19.

JOTBATHAH, an encampment of the Israelites, between Hor-hagidgad and Ebronah. *Numb.* xxxiii. 34.

JOTHAM, or *Joatham*, Gideon's youngest son, who escaped the slaughter of Abimelech, his bastard-son, *Judg.* ix. and famous for his parable against the Shechemites. *ib.*

JOTHAM, son and successor of Uzziah, king of Judah; began to reign during the life of his father, who was rendered incapable through a violent leprosy, in the year of the world 3221, before Christ 779. The scripture says, he did that which was right in the sight of the Lord, and imitated the piety of his father Uzziah. 2 *Chron.* xxvii.

JOY,

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JOY, denotes a prevalence or predominance of pleasure, either sensitive or rational, arising from a good either present or in certain prospect. 1 *Chron.* xii. 40. *Gal.* v. 22. *Heb.* xii. 2. *Matt.* xxv. 21--23.

IRA, son of Jair; in our version said to be chief ruler about David: the original term is equivocal, signifying priest or prince.

IRAD, son of Enoch, and grandson of Cain. *Gen.* iv. 18.

IRAM, last duke of Edom, of Esau's family. *Gen.* xxxvi. 43.

IRIJAH, arrested the prophet Jeremiah as he was going from Jerusalem in order to retire to Anathoth, and carried him to Zedekiah, who delivered him to the great men of his court, with orders to put him in prison. These let him down into a well full of mud, where he must have died very soon, if Ebedmelech (with the king's permission) had not taken him out, *Jer.* xxxvii. 13. Who he was is not said.

IRON, a city of Naphtali. *Josh.* xix. 38.

IRPEEL, a city in the tribe of Benjamin. *Josh.* xviii. 27.

ISAAC, son of Abraham and Sarah, and father of Jacob, *Gen.* xviii. was born in the year of the world 2108, before Christ 1868; the reason of the name was, because, when the angel promised Sarah that she should become a mother at her years, she laughed out of unbelief, for which she was chid by the angel, *Gen.* xviii. 10, &c. But when the child was born, her laughter was that of joy, *Gen.* xxi. 6, &c. This child she suckled; and had Ishmael and his mother turned out. When Isaac was grown up, God commanded Abraham to offer him in sacrifice; to which Abraham agreed. See ABRAHAM. When 40 years of age, Abraham sent Eliezar into Mesopotamia to procure his son a wife, not willing that he should marry any Canaanitish woman. Eliezar succeeded, and brought with him Rebekah, *Gen.* xxiv. who being barren, Isaac prayed for her, and God granted her conception, *Gen.* xxv. and she was delivered of twins, Esau and Jacob; the former the favourite of Isaac, the latter of Rebekah. A great famine happening, Isaac retired to Gerar, where Abimelech was king, *Gen.* xxvi. 1, &c. with Rebekah his wife, whom Isaac gave out for his sister. In the mean time Isaac grew very rich, which raised the envy of the Philistines, the inhabitants of Gerar, filling up the wells which Isaac's servants had dug. And Abimelech himself requested him to depart, because he was become too powerful. Isaac there-

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therefore withdrew, and pitched his tent in the valley of Gerar, where he dug new wells. At length he returned to Beerſheba, where he fixed his habitation, after God had renewed the promiſes made to Abraham and to himſelf. Thither Abimelech came to make an alliance with Iſaac; who, at the age of 137 years, being grown dim-ſighted, ordered his ſon Eſau to get him veniſon and dreſs it, that he might bleſs him before he died. But Jacob obtained Iſaac's bleſſing, by the ſtratagem deviſed by his mother Rebekah. Iſaac lived after this 23 years, and died at the age of 188 years, in the year of the world 2288, before Chriſt 1688, and was buried with Abraham by his ſons Eſau and Jacob.

ISAIAH, ſon of Amoz, firſt of the four greater prophets, was, as it is ſaid, of the royal family; his father Amoz being ſon to king Joaſh, and brother to Amaziah king of Judah.---He was fixed upon by the Lord from his mother's womb for the prophetical office, *Iſa. i.*---The great and principal object of Iſaiah's prophecies is the captivity of Babylon, the return of the Jews from their captivity, and the reign of the Meſſiah; his prophecies of whom are ſo frequent and ſo expreſs, that he is generally ſtyled the Evangelical Prophet. Iſaiah is eſteemed the moſt eloquent of the prophets, has the fire and purity of Demothe-nes; but exceeds him greatly in his ſubject, as much as the important concerns of eternity exceed the low intereſts of time.

ISCAH, is by many thought to be the ſame as Sarah, daughter of Haran, and Lot's ſiſter. But Sarah is never called Iſcah, nor does Abraham ſay ſhe was his niece, but his ſiſter by another wife of Terah. *Gen. xx. 12.*

ISCARIOTH, a village in the tribe of Ephraim, *Eusebius, Jerome*, where the traitor Judas was born: others ſay he was of the tribe of Iſſachar, Iſcariothes being put for Iſſachariothes; and others again, that he was of Carioth, or Kerioth, in the tribe of Judah, mentioned *Joſh. xv. 25.*

ISHBAAL. See **ISHBOSHETH**.

ISHBIBENOB, a Philistine, of the race of the giants, whoſe ſpear weighed 300 ſhekels; being upon the point of killing David, was himſelf ſlain by Abiſhai, ſon of Zeruiah. *2 Sam. xxi.*

ISHBOSHETH, otherwiſe *Iſhbaal*, ſon of Saul, and ſucceſſor in the kingdom; reigned only two years; for, on the death of Abner, his whole party was thrown into confuſion,

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fusion, and himself slain by two captains of his own troops.
2 Sam. ii.

ISHMAEL, son of Abraham and Hagar. On the birth of Isaac, Hagar and her son Ishmael were driven out of the house of Abraham, at the desire of Sarah, and they dwelt in the wilderness of Paran. Ishmael married an Egyptian woman, and became the father of a numerous posterity, *Gen.* xxv. From the twelve sons of Ishmael are derived the twelve tribes of Arabians, still extant at this day, and who retain the character of their progenitor, a wild man, whose hand was against every man, and every man's hand against him. Ishmael lived 137 years, and died in the year of the world 2231, before Christ 1745.

ISHMAIAH, son of Obadiah, chief of the tribe of Zebulun in David's time. 1 *Chron.* xxvii. 19.

ISH-TOB, a country at the north extremity of the mountains of Gilead, towards Lebanon, 2 *Sam.* x. 6. See TOB.

ISLES of the Gentiles. See JAPHETH.

ISMACHIAH, probably a priest or Levite in the time of Hezekiah. 2 *Chron.* xxxi. 13.

ISMAIAH, one of the tribe of Benjamin, and town of Gibeon; a valiant man, who joined David at Ziklag. 1 *Chron.* xii. 4.

ISRAEL, the name given by the angel to Jacob when he wrestled with him all night at Peniel, *Gen.* xxxii. 24. By Israel, in scripture, is sometimes meant the person of Jacob, sometimes his whole progeny, as well the kingdom of Israel, or ten tribes distinct from, as the tribe of Judah.

ISRAELITES, the descendants of Israel; at first called Hebrews from Abraham, who came from the other side the Euphrates; and afterwards Israelites, from their progenitor Israel; and lastly Jews, particularly after their return from the Babylonish captivity, from the tribe of Judah, the most considerable of all.

ISSACHAR, fifth son of Jacob and Leah, conceived after Rachel's purchasing the mandrakes which Reuben brought his mother Leah, *Gen.* xxx. 14, &c. born about the year of the world 2255, before Christ 1721; had four sons, *Gen.* xlvi. 13. Nothing particular is known of his life. The tribe of Issachar had its portion in one of the best countries of the land of Canaan, along the great plain, or valley of Jezreel, with the half tribe of Manasseh to the south, that of Zebulun to the north, the Mediterranean to the

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the west, and the Jordan, with the extremity of the sea of Tiberias, to the east.

ITALY, a country of Europe, mentioned in the New Testament, having the Alps to the north, the Adriatic or gulf of Venice to the east, the Tuscan sea to the west, and the strait of Messina to the south; so that it is peninsular. Jerome translates Cethim, or Citthim, Italia, tho' by that name is meant Macedonia; as also the Thubal of Isaiah, (lxvi. 19.) Italia; though others rather take it for the Tibareni, a people of the Regio Pontica.

ITHAI. See **ITTAI**.

ITHAMAR, Aaron's fourth son.---It does not appear that he ever arrived at the dignity of high-priesthood, till it came into his family in the person of Eli.

ITHIEL, son of Jesaiah, of the tribe of Benjamin. *Neh. xi. 7.*

ITHREAM, son of David and Eglah. *1 Chron. iii. 3.*

ITTAH-KAZIN, a town of Zebulun. *Josh. xix. 13.*

ITTAI, or *Ithai*, son of Riba, surnamed the Gittite, a native of Gibeah, and a most faithful servant of David. *1 Chron. xj. 31. 2 Sam. xv. 19.*

ITUREA, a province of Syria beyond the Jordan, to the east of the Batanea and south of the Trachonitis. *Luke iii. 1.*

JUBILEE, or *Year of Jubilee*, the fiftieth year, which fell out after seven weeks of years, or seven times seven years, *Lev. xxv. 10.* To reconcile the difference between commentators, whether the jubilee was celebrated in the 49th year, the last year of the 7th week of years; because of the inconvenience there would be in celebrating the jubilee in the 50th year, after the sabbatical, which falls on the 49th year, or on the 50th; it may be said, that the 50th is set down for the 49th, as a round number. It was a year of universal joy and festivity among the Jews; none either sowed or reaped; all estates reverted to their first owners, and all the Hebrew slaves were set free, *Lev. xxv.* The jubilee year began on the first day of Tizri, the first month of the civil year, answering to our September, and about the autumnal equinox. On the tenth day, that of the solemn expiation, the trumpets were sounded, and in that instant slaves were declared free, and the lands reverted to their old owners. The reason of this law was to prevent the oppression of the poor by the rich, and to preserve as much as possible the liberty of people's persons, an equality of fortunes, and the order of families among the

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the Hebrews ; and to make the people be attached to their country, their lands and inheritance, as being surely to revert to their posterity. After the captivity it was not possible, from the confusion of tribes and families, any longer to observe the partition of the land made by Joshua. Usher places the first jubilee in the year of the world 2609, before Christ 1395.---This festival takes its name from a ram's horn, a number of which was blown on this occasion.

JUDAS, or *Judah*, fourth son of Jacob and Leah, born in Mesopotamia, before Christ 1722.---The tribe of Judah was the most numerous of any of the tribes, and its inheritance in the most southern and fertile part of the land of Palestine. The regal power, which came into the family of David, was not to depart out of this tribe until Shiloh came, which was remarkably fulfilled in our Saviour's coming into the world at the time he did.---Judah, in opposition to Israel, signifies the kingdom of that name.

JUDAS. See **BAR SABAS**.

JUDAS MACCABÆUS, son of Mattathias, and his successor in the charge of captain of the people, during the persecution of Antiochus Epiphanes, 1 *Macc.* iii. 1.---He performed many very heroic and glorious actions, and at last fell nobly in the field of battle, in an engagement with the Syrian army commanded by Bacchides, Demetrius's general.

JUDAS ISCARIOT, or *Judas the Traitor*, who, for thirty pieces of silver, (which is about three pounds fifteen shillings of our money) betrayed his Lord and Master into the hands of his enemies. But repenting afterwards of this base and ungrateful action, he returned the money, and hanged himself.

JUDAS, or *Jude*, surnamed Thaddeus or Lebbeus, and the Zealot, and sometimes our Lord's brother, being brother to James the less, who was son (as is supposed) to Mary, the sister of the blessed Virgin. No particulars of this holy man's life are known with certainty. We have a canonical epistle, addressed by him to all the faithful, or the converted Jews, who were scattered in Asia Minor and beyond the Euphrates; intended chiefly against false teachers, who were the Gnostics, Nicolaitans, and Simonians; who corrupted the sound doctrine, and disturbed the peace of the church.

JUDAS of Gaulan. See **GAULAN**.

JUDEA, a province of Asia, called anciently the land

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of Canaan and Palestine, afterwards the land of Promise, the land of Israel, and at last the land of Judea. It was not named thus 'till after the Jews returned from the Babylonish captivity, the tribe of Judah being then the principal and almost the only one of consequence, the people were styled Jews, and the land Judea.

JUDGE, denotes a person appointed by public authority to examine the actions of others by the law, and accordingly absolve or condemn, as he finds cause.

JUDGES, the name of the supreme magistrates who governed the Israelites from Joshua down to the time of Saul.---The authority of these judges was not inferior to that of kings, and extended to peace and war; they decided causes with an absolute authority, but without any power to make new laws, or impose new burdens upon the people. They were protectors of the laws already made, defenders of religion, and avengers of crimes, particularly idolatry; were without external pomp or splendor, unless their own wealth enabled them to appear with some dignity. The revenue of their employment consisted in presents made them, having no regular appointment, and levying nothing on the people. The dignity of judge was for life, without any succession in his family. The time of the continuance of judges, from Joshua down to the beginning of Saul's reign, is 339 years.---The names and actions of these judges are related in the book which bears their name, the particular author of which is unknown.

JUDGMENT, signifies the sentence passed by a judge, *1 Kings* iii. 28.---Prudence and discretion, enabling to discern right from wrong, *Pf.* lxxii. 1.---The effect of a judge's sentence, namely, punishment, inflicted for crimes, *Prov.* xix. 29.---The righteous statutes of God, *Pf.* cxix. 7--20.---The doctrine of the Gospel, *Matt.* xii. 18.---The solemn trial at the last day, *Eccl.* xii. 14. *Jude* vi. which is to be a solemn confirmation of the particular judgment passed on every person at death. Christ to be the judge, *Acts* xvii. 31. not only as he is God, but as God-man, appointed by the Father to judge, *John* v. 22---27. to appear with all the awful ensigns of divine Majesty, sitting on a cloud, as on a triumphal chariot, and accompanied with innumerable angels as his guard, *Matt.* xxv. 31. and this is to be the highest step of his exaltation: then there will be a separation of the good from the bad, called that of the sheep from the goats, *Matt.* xxv. 32, 33. The law, both natural and revealed, as either or both were

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were known, is to be the rule of judgment; consequently the more a person knows about the will and law of God, the more severe and strict the judgment. As the actions of men are either internal or external, and the former either those of the understanding or the will, which last being either appetite or aversion, these alone are the objects of judgment, not the operations of the understanding: for every judicial sentence presupposes imputability, which requires both understanding and will, and not understanding singly. External actions, or those of the body and mind harmonically conjoined, regard either God, ourselves, or others; by doing what God forbids, or omitting what he commands, and such actions proceeding both from the understanding and will, are objects of judgment, or liable to be judged. Believers, for whom Christ has undertaken, will be so judged, that though in themselves they might be justly condemned, yet, on account of his merit, apprehended by a lively faith, they become entitled to life. The sentence passed on the finally impenitent and unbelieving must of necessity be condemnatory, because rejecting the offered terms of grace. Angels also must be judged; for being creatures, and capable of reward and punishment, they must be called to account in the same manner as men, and be punished or rewarded as they deserve. Upon judgment or sentence being passed, either of absolution or condemnation, it is directly to be put in execution, and each assigned to a state of endless happiness or misery. *Wytttenbach.*

JUDITH, of the tribe of Reuben, daughter of Merari and widow of Manasseh, is celebrated for the deliverance of Bethulia, by killing Holofernes. See the apocryphal book which bears her name,

JULIUS, the centurion, into whose hands St. Paul was committed in order to be conveyed to Rome, whither he had appealed. *Acts xxvii.*

JUNIA, saluted, together with Andronicus, by St. Paul, in his epistle to the Romans, (xvi. 7.) The Greeks suppose them to be husband and wife.

JUPITER, the supreme god of the ancient Pagans. When St. Paul and Barnabas were at Lystra, the inhabitants concluded, from the miracles they performed, that they were gods; supposing Paul to be Mercury, by reason of his eloquence, and Barnabas Jupiter; probably on account of his good mien. *Acts xiv. 11, 12.*

JUPITER-AMMON. See **AMMON.**

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JUSTICE, in general denotes that virtue which renders to every one his due. Or it is goodness under the direction of wisdom; goodness, which gives every one his own; and wisdom, which directs what is to be given or denied, according to fitness of things. In God it is supreme, *Pf. xxxvi. 7.* and either remuneratory or vindictive, *Rom. ii. 6.* and as essential as his wisdom and goodness,---Justice denotes rectitude or righteousness; which see: as he who is just, does righteous.

JUSTIFICATION, a forensic term, properly denoting acquittal or absolution from guilt, upon a fair trial had. In divinity it signifies remission of sins and a right to life, on account of what Christ did and suffered in the room and 'stead of sinners, who believe and freely receive these benefits as they are freely offered in the Gospel, *Isa. liii. 11. Philip. iii. 8 9.* so that justification includes two acts, namely, the deliverance from evil, and the acquisition of good or happiness; which being evidently the acts of a lawgiver and judge, belong only to God the Father, *Rom. viii. 33.* who in all this has a regard to the merits of Christ, which are considered as the sinner's, upon his receiving and pleading them at the bar of God, in arrest of that judgment which in himself he justly deserves to undergo: and thus actions, which are physically Christ's, become morally the sinner's by imputation; and that imputation is by faith, or by barely and freely receiving what is freely offered. And hence it follows, that by faith alone, and by no other possible means, guilty man can be justified, *Gal. ii. 16.*---These things being so, it is with reason we say, that the righteousness of Christ is imputed to us; or that we obtain absolution from guilt and a right to life by his righteousness, *Rom. v. 18, 19.* In virtue of this righteousness of Christ, God the judge considers us as if we had actually fulfilled all that Christ has done in our room; that is, God considers his actions as our actions, and imputes them to us: so that there is a kind of exchange made in the business of justification, Christ taking upon himself our sins, and appropriating to us his own righteousness, *2 Cor. v. 21. Gal. ii. 20. Wytenbach.* A fundamental article of Christianity this, and by which the church stands or falls, as she holds or rejects it.

JUSTUS, a Jew, otherwise called Jesus, and surnamed Justus, was at Rome with Paul, when this last wrote the epistle to the Colossians; where (chap. iv. 11.) he says, that

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that Jesus, called Justus, and Marcus, were his only fellow-workers unto the kingdom of God.

JUSTUS, or *Joseph-Barfabas*, surnamed Justus. See BAR-SABAS.

JUTTAH, a city of Judah. *Josh.* xv. 35.

IZEHAR, or *Izhar*, son of Kohath, and father of the Izcharites. *Numb.* iii. 19--27. *Exod.* vi. 18--21.

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KAB. See CAB.

KABBALA. See CABBALA.

KABZEEL, a city belonging to the tribe of Judah, to the south. *Josh.* xv. 21.

KADESH. See KEDESH.

KADESH, *Kadesh-Barnea*, or *En-Mishpat*, a city celebrated for several events, *Numb.* xii. 22. xx. 1. xxvii. 14.---It was given to the tribe of Judah, and was situate about eight leagues from Hebron, to the south. Wells is of opinion, that the Kadesh, in the wilderness of Zin, was a different place from Kadesh-Barnea, in the wilderness of Paran. Compare *Numb.* xiii. 26, &c. with *Deut.* i. 19, &c.

KADMONITES, ancient inhabitants of the land of Canaan, beyond the Jordan, about Libanus, *Gen.* xv. 19. so called from their eastern situation.

KADUMIM. See KISHON.

KANAH, *Josh.* xvi. 8. a valley and river at the utmost limits of the tribe of Ephraim to the north, bordering on Manasseh, not far from the Dead sea, nor from Tappuah.

KARAITES. See CARAITES.

KARKAA, a town upon the confines of the tribe of Judah southward. *Josh.* xv. 3.

KATTAH, a city in the tribe of Zebulun. *Josh.* xix. 15.

KEDAR, son of Ishmael, *Gen.* xxv. 13. and father of the Kedarenians, an Arabian tribe, and mentioned by Pliny; who dwelt principally in the south of Arabia Deserta: but as they lived not in towns or houses, but under tents, there is no settling their habitation. Arabia Deserta is sometimes in scripture called Kedar. *Pf.* cxx. 5. *Isa.* xxi. 16.

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KEDEMAH, Ishmael's youngest son. *Gen.* xxv. 15.
KEDEMOTH, a town in the tribe of Reuben, east of the brook Arnon, *Josh.* xiii. 18. one of the stations of the Israelites in the wilderness, *Deut.* ii. 26. *levitical.* 1 *Chron.* vi. 79.

KEDESH, or *Kadesb*, a city of upper Galilee, above Naasson, having Sephet to the left or north; given to the tribe of Naphtali, *Josh.* xix. 37. became afterwards *levitical* and refugial, *Josh.* xx. 7. called Cadefa, or Cædesa, by Josephus, and Cadis in the book of Tobit, (i. 2.) and thought to be the Cadytis of Herodotus.

KEHELATHAH, an encampment of the Israelites in the wilderness, *Numb.* xxxiii. 22. which Calmet takes to be the same as Keilah.

KEILAH, a town in the tribe of Judah, *Josh.* xv. 44. placed by Eusebius seventeen miles from Eleutheropolis, on the side of Hebron. Jerome makes it only eight miles from Hebron.

KELITAH, or *Kelaiah*, a Levite. *Ezra* x. 23.

KEMUEL, third son of Nahor, *Gen.* xxii. 21. who may have given name to the Kamilites, a people of Syria, according to Strabo.

KENATH, a town in the Trans-jordan Manasseh, *Num.* xxxii. 42. in the Trachonitis according to Eusebius, about Bozra. Pliny places it among the towns of the Decapolis. It took the name of Nobah, after one Nobah, an Israelite, who conquered it. *Num.* *ib.*

KENAZ, fourth son of Eliphaz, the son of Esau; and one of the dukes of Edom. *Gen.* xxxvi. 15.

KENAZ, father of Othniel, and Caleb's younger brother. *Josh.* xv. 17. *Judges* i. 13.

KENITES, people who dwelt westward of the Dead sea, and extended themselves pretty far into Arabia Petraea, *Judg.* i. 16. In Saul's time the Kenites were mingled with the Amalekites. The lands of the Kenites were in Judah's partition. The Kenites dwelt in mountains and rocks that were almost inaccessible, *Numb.* xxiv. 21. but were carried captive by Nebuchadnezzar, according to Balaam's prophesy. Their name is from *Ken*, which signifies a nest, a place of safe retreat.

KENIZZITES, an ancient people of Canaan, whose land God promised to the descendants of Abraham, *Gen.* xv. 19. supposed to have dwelt in the mountains south of Judah.

KERIOTH, *Amos* ii. 2. a town the capital of Moab.

KETURAH,

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KETURAH, Abraham's second wife, by whom he had six sons. *Gen* xxv.

KEY, properly signifies an instrument to open a lock, *Judg.* iii. 25.---Figuratively, the gift to interpret scripture, by which an entrance is made to the knowledge of it, *Luke* xi. 52.---The whole of the Gospel administration, with respect both to the publication of its doctrine, and the dispensing its ordinances, *Matt.* xvi. 19.---Emblematically, government and power, *Isa.* xxii. 22.---The power of the keys differs not from the preaching of the word, only a more particular application of it to this or the other particular person, as their several cases shall require.

KEZIA, the name of the second daughter, whom Job had after his misfortunes. *Job.* xlii. 14.

KEZIZ, the name of a valley in the tribe of Benjamin, of unknown situation. *Josh.* xviii. 21.

KIBROTH-HATTA AVAH, (*graves of lust*) one of the encampments of the Israelites in the wilderness. *Numb.* xi. 34.

KID, the young of the goat. See **LAMB**.

KIDRON, a brook which runs into the valley of Jehoshaphat, on the east side of Jerusalem, between the city and mount Olivet, *1 Kings* xv. Is only an occasional torrent on the fall of plentiful rains, which carried off the filth of the city, the common sewers emptying themselves into it. It also denotes the valley.

KINAH, a town of Judah. *Josh.* xv. 22.

KING, denotes the supreme governor of a society, endowed either with legislative and executive powers, or executive only, for the good of society. Among the Israelites the first king was Saul. *1 Sam.* viii. 11---18. we have an account of the abuse of regal power, rather than the legal exercise of it. The true rules of conduct for a king are set down, *Deut.* xvii. 16, &c.---King is one of Christ's offices, as Mediator, or God-man, governing his people by his word and spirit, defending them from and subduing their enemies; all which is founded on his purchase of them by his satisfaction to God's justice. *Luke* i. 32, 33. *John* i. 49. and xviii. 37.

KINGDOM, denotes both a country under, and the government of, a king, *Deut.* iii. 4. called a monarch, and the government a monarchy: and that either absolute, which a monarch administers at his pleasure; or limited, the administration of which is settled by compact, called the fundamental laws of the kingdom. From the limits prescribed to a monarch, it follows not, that he is under the arbitrary.

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arbitrary controul of his subjects, while the fundamental laws of the kingdom are preserved entire, and executed in their true spirit; otherwise government must soon run into anarchy and popular confusion; which is inconsistent with the end of it, the security and happiness of the subjects; which by the law of nature is the duty of every monarch, whether absolute or limited, to preserve and promote, this being the end of all government.---The kingdom of God is that of his power, or providence, universally extended over all created nature, and executed with infinite justice, consequently infinite wisdom and goodness, *Pf. cxlv. 12, 13. Dan. iv. 3.*---Of his grace, or the œconomy of grace or salvation; which is the bestowing all the benefits of salvation; namely, effectual calling, faith, justification, sanctification, and perseverance; whence arises union and communion with God, *Matt. vi. 10*---33.---Of his glory, the state of future happiness in heaven, *1 Cor. vi. 9.*---Kingdom of Christ is the deliverance from guilt, and bestowing a right to life, *Col. i. 13.*---The kingdom of heaven denotes the state of the church under the Gospel or New Testament dispensation, a freedom from mosaical ceremonies and the burden of levitical observances, as having their full completion in Christ, the substance of these shadows or types. *Matt. iii. 2.*

KINGS, (*books of*) two canonical books of the Old Testament; so called, because containing the history of the kings of Israel and Judah, from the beginning of Solomon's reign down to the Babylonish captivity, for the space of near 600 years, including the two books of Samuel. In the Septuagint and Vulgate the two books of Samuel are called the first and second books of Kings; so that in these copies of the Bible there are four books of Kings.---It is probable, according to some, that the two books of Kings were compiled by Ezra, from the public records. The first book of Kings contains the latter part of David's life and his death, the flourishing state of Israel under Solomon, his building and dedicating the temple, his defection from the true religion, the sudden decay of the Hebrew nation after his death, being divided into two kingdoms. The rest of this book is taken up in relating the acts of four kings of Judah, and eight of Israel. The second book, which is a continuation of the history of the kings, relates the memorable acts of sixteen kings of Judah and twelve of Israel, and the end of both kingdoms, by the carrying off the ten tribes captive into Assyria by Salmaneser,

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maneser, and the other two into Babylon by Nebuchadnezzar.

KING's *dale*. See SHAVEH.

KIR, *Amos* i. 5. *2 Kings* xvi. called Cyrene, *Vulgate*; not the Cyrene near Egypt, but Iberia, or Albania, where the river Kir, or Cyrus, runs, discharging itself into the Caspian. Josephus says, the people of Damascus were transported into upper Media, which was anciently of great extent.

KIR-HERES, the same with Rabbath-Moab, otherwise called Ar, capital of Moab; city of earthen-ware literally, or wall of bricks.

KIRJATH, a word which signifies a *city*; whence it is that we so often meet with it in the names of places in Palestine. There was a town of this name in Benjamin, near Gibeon. *Josh.* xviii. 28.

KIRJATHAIM, a town beyond Jordan, ten miles from Medaba westward, *Josh.* xiii. 19. also a city of Naphtali. *1 Chron.* vi. 76.

KIRJATH-ARBA. See HEBRON.

KIRJATH-JEARIM, or *Baalath*, a city of Judah, *Josh.* xv. 9. on the confines of Benjamin, where the ark stood many years. *Josh.* xv. 9. *1 Chron.* xiii. 6.

KIRJATH-SANNAH, a city in the tribe of Judah. *Josh.* xv. 49.

KIRJATH-SEPHER. See DEBIR.

KISH, son of Abiel, and father of Saul. *1 Sam.* ix. 1.

KISHI. See KUSHAIAH.

KISHION, a town of the tribe of Issachar, yielded to the Levites of Gershom's family. *Josh.* xix. 20.

KISHON, a brook which has its source in the valley of Jezreel, running to the south of mount Tabor into the port of Acco, or Ptolemais, on the Mediterranean; supposed to be also called Cadumim, or Kadumim. *Judg.* v. 21.

KITHLISH, a town belonging to the tribe of Judah. *Josh.* xv. 40.

KITRON, a city of Zebulun, which that tribe could not take from the Canaanites. *Judg.* i. 30.

KITTIM, son of Javan, and grandson of Noah, *Gen.* x. 4. who peopled Chittim; which see.

KNOWLEDGE, (*tree of*) a tree planted in Paradise, as a positive test of man's obedience, and a symbol of owning the supremacy of God, and man's holding all things of him; and though not materially yet formally a law of nature, from being a divine command. It is probable this
tree

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tree was so called, *Gen.* ii. 27. from the event; because man, by eating of it, came to know experimentally good and evil, and to be sensible of the evil state into which he plunged himself by disobedience.

KOATH, son of Levi, *Gen.* xlvi. 11. head of the Kohathites, appointed to carry the ark and sacred vessels of the tabernacle, *Numb.* iv. during the march of the Israelites in the wilderness.

KORAH, son of Esau and Aholibamah, one of the dukes of Edom. *Gen.* xxxvi. 15, 16.

KORAH, son of Izhar, and grandson of Levi; who being dissatisfied with the rank he held as a Levite, and envying the authority of Moses and Aaron, formed a party against him; wherein he engaged Dathan, Abiram, and On, with two hundred and fifty of the principal Levites. For which impiety, the Lord caused the earth to open and swallow them up alive, *Numb.* xvi. The sons of Korah were appointed by David to guard the doors of the temple, and sing the praises of God. *1 Chron.* ix. 19.

KOZEBAH, or *Chozeba*, *1 Chron.* iv. 22. a city of Moab.

KUSHAIAH, or *Kisbi*, son of Abdi, and father of Ethan, a Levite, *1 Chron.* xv. 17. and a singer, who stood always before the ark. *1 Chron.* vi. 44.

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L AADAH, of the tribe of Judah, son of Shelah, and father to Marishah. *1 Chron.* iv. 21.

LAADAN, son of Gershom. *1 Chron.* xxiii. 9.

LABAN, son of Bethuel, grandson of Nahor, brother to Rebekah, and father to Rachel and Leah, *Gen.* xxviii. See **JACOB**.---Also the name of a place beyond Jordan, in the plains of Moab; otherwise unknown. *Deut* i. 1.

LABYNETUS. See **BELSHAZZAR**.

LACEDÆMON, otherwise called Sparta, a celebrated city in Peloponnesus, whose inhabitants were formerly no less celebrated for their eminent virtues and purity of manners, than for their warlike exploits, *1 Macc.* xii. The pretended relation between the Jews and Lacedæmonians is to

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be considered rather as what both people were willing should be believed, than that it had any real foundation.

LACHISH, a city southward of the tribe of Judah, *Josh.* x. 23. seven miles south from Eleutheropolis, according to Eusebius; charged, *Mic.* i. 13. with first setting up idolatrous worship, and with it infecting Zion, or Jerusalem.

LAHMAS, a town in the tribe of Judah. *Josh.* xv. 40.

LAIS. See **CAESAREA PHILIPPI**.

LAKUM, a city of Naphtali. *Josh.* xix. 33.

LAMB, the young of the sheep under a year old. The Hebrew word *seh*, *Exod.* xii. 3. signifies also a kid, as appears *ver.* 5. The law required that the young should be left eight days with the dam, before it was offered in sacrifice. *Lev.* xxii. 27.

LAMB, (*pascal*). See **PASSOVER**.

LAMB of God, the name given our Saviour by John the Baptist, *John* i. 29---36. to denote him innocent, and the only victim for sin; of whom the sacrifice of lambs was typical.

LAMECH, a descendant of Cain, son of Methusael, and father of Jabal, Jubal, Tubal-Cain, and Naamah, *Gen.* iv. 18, &c. Noted for his polygamy, and thought to be the first author of it. His speech to his two wives seems to tend to the hardening himself in wickedness.

LAMECH, son of Methuselah, and father of Noah, *Gen.* v. 25. lived 777 years, and died about five years before the flood.

LAMENTATIONS, a mournful poem composed by Jeremiah, in acrostic or abecedary verse, upon the destruction of Jerusalem by Nebuchadnezzar; called *Echa*, from the word it begins with. Another on the death of Josiah, which is supposed to be lost, *2 Chron.* xxxv. 25. In the two first chapters of that which is extant, Jeremiah describes the calamities of the siege of Jerusalem: in the third deplores the persecutions he himself had suffered: the fourth turns upon the ruin of the city and temple, and the misfortunes of Zedekiah: the fifth is a kind of prayer for the Jews in their dispersion and captivity. At the end of all he speaks of the cruelty of the Edomites, who had insulted Jerusalem in her misery, and contributed to her demolition; and whom he threatens with the wrath of God.---The style is lively, pathetic, moving, and tender. One would think, says Dr. South, that every letter was wrote with a tear, every word the noise of a broken heart.

LAND, denotes in general a country; in particular that

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that of the Israelites, &c.---Land of the living denotes life, as that of forgetfulness the grave. *Pf. lii. 5. lxxxviii. 12.*

LANGUAGE, in general denotes those articulate sounds by which men express their thoughts. A set of articulate sounds or words, the use of which is limited to a certain extent of country, denotes a particular language; as various as are the particular countries in which the several languages are used. Moses represents Adam and Eve, immediately on their creation, as using a language, and imposing names on things, which they must have had by infusion from God, as the experience in persons carried young into the woods and living with beasts seems to confirm, who never come to speak any language while remaining there; a circumstance which shews the necessity of being now taught a language; which being arbitrary signs of our thoughts, it would be impossible, or at least a very great chance, that two persons should hit on the same sounds, expressive of the same thoughts in both of them. God, by forming sounds in the air to their ear, taught them pronounciation, in the same manner as children are now taught to speak.---The necessity of the gift of language appears from man's being a sociable creature; without it men could not so readily communicate their thoughts to each other, both for mutual instruction, and for setting forth the praises of God, the principal end of man's creation. And even for the purposes of thinking, as it is remarkable, that persons grown up in the woods, without human converse, have, when taught a language, afterwards no memory of their former condition, because without signs to fix their memory; nor do they think at all for the same reason; much less do they reason, because destitute of general terms, by which to express general notions, which are the foundation of all reasoning. Let him who doubts, try it, and make the experiment on himself with respect to thinking and reasoning. From this connection between thoughts and signs, it follows, that those nations think justest, who most improve their language; as, for instance, the Greeks and Romans: and the reason is, from their having more and juster, because more determinate, distinctive signs, which constitute the proper improvement of a language.---What was the first language taught man, is matter of dispute among the learned.---In what manner the confusion of language happened at Babel, cannot well, as being miraculous, be accounted for in a natural way; any more than in what manner
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Adam was at first, and the apostles afterwards were, endued with the gift of language.

LAODICEA, a city in Phrygia, upon the river Lycus, near Colosse.---When St. Paul wrote to the Colossians, he desires them, when they had read his epistle, to send it to the Laodiceans; since the same pernicious errors (to guard against which this epistle was wrote) had crept into both churches. *Coloss. iv. 10.*

LAPIDOTH, husband of Deborah the prophetess, *Judg. iv. 4.* Others take it for the place of her birth.

LASHAH, *Gen. x. 19.* a city called Lusa by Josephus; also Elusa, situate in the middle between the Dead sea and the Red sea.

LASTHENES, prince of Crete, who assisted Demetrius Nicator in the recovery of his throne, *1 Macc. x.* but afterwards involved him in great difficulties, out of which he never disengaged himself.

LAW, in general denotes a rule or proposition, by which our actions are to be determined; and is either natural or positive: the former is founded on the nature of things, and therefore immutable, comprising our duty to God, our neighbour and ourselves, *Exod. xx.* the latter is founded on the circumstances in which rational creatures happen to be, and therefore mutable, as are the circumstances, and depending on the will of a superior. Under this head are comprised ritual and forensic laws, prescribed for wise reasons, and as subservient to the law of nature.

LAW Oral. See **CABBALA**.

LAZARUS, brother of Martha and Mary, whom our Saviour raised from the dead after he had been four days in the grave. *John xi.*

LAZARUS. See the parable of Dives and Lazarus, in *Luke xvi. 10, &c.* Whether a true history, or only a parable, is a question: though some hold it of a mixt nature.

LEAH, wife of Jacob, and eldest daughter of Laban, whom her father introduced into Jacob's chamber, and put her to bed with him instead of Rachel on his wedding night. *Gen. xxix.*

LEAVEN, in a figurative sense, denotes doctrine, either true or false; because as leaven changes and transforms into its own nature what is mixed up with it, so does true or false doctrine affect the conduct. Thus the Gospel is compared to leaven, *Matt. xiii. 33.* As also erroneous doctrines, *Matt. xvi. 6--12. 1 Cor. v. 6.*---During
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the seven days of the passover, *Exod.* xii. 15--19. no leaven was to be so much as seen, much less used. God forbade, *Exod.* xxxiv. 25. *Lev.* ii. 1. the offering leaven or honey in his sacrifices.

LEBANON. See LIBANUS.

LEBAOTH. See BETH-LEBAOTH.

LEBBEUS. See JUDAS.

LEBONAH, a place mentioned *Judg.* xxi. 19. which Mr. Maundrel supposes to be the place called Chan-Leban, four leagues from Sichem southward, and two leagues from Bethel.

LEGION, in the Roman military, was a body of foot, which consisted of ten cohorts, or six thousand men. A legion of devils is mentioned *Mark* v. 9. of Angels *Matt.* xxvi. 53.

LEHABIM, third son of Mizraim, who probably peopled Lybia, in Africa.

LEHI, *Judg.* xv. 9. a place near Eleutheropolis, where Samson, with the jaw-bone of an ass, (the reason of the name) slew the Philistines; and where a cognominal fountain sprung up miraculously at his prayer.

LENT, an ecclesiastical term, denoting the quadragesimal fast, observed first by Moses, *Exod.* xxiv. 18. then by the prophet Elijah, *1 Kings* xix. 7, 8. and lastly by our Saviour, *Matt.* iv. 2. But these fasts were extraordinary and miraculous. Lent was instituted by the church, principally with a view to honour our Saviour's fast. Though we find no particular institution of it in scripture, yet it was very early introduced into the church; Ignatius, Tertulian, &c. mention it as an ancient establishment. The way of observing it was not always uniform, the number of days of fasting, and the time of beginning it, varying. The feast of the passover, or our Saviour's resurrection, was always the concluding term. *Calmet.* The term *Lent* is Saxon, denoting spring, because observed in that season of the year; in Latin, *Quadragesima*, from the number of days, namely, forty.

LEPROSY, a foul cutaneous disease, appearing in dry, white, thin, scurfy scales, usually attended with a violent itching; said to be of two kinds, that of the Arabians and that of the Greeks; the former worse than the latter, which is called elephantiasis, because the skin is full of chaps, as in the elephant, or rather rhinoceros. This disease is frequent in the deserts of Arabia, where neither food nor water is to be had. The leprosy is reckoned among the infectious

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infectious as well as hereditary diseases. It breaks out at first at the elbows and knees, and soon eats round it, extending itself over the whole body.---The signs of this disease, given by Moses, are, an external swelling, a pimple, a white spot, bright and somewhat reddish, *Lev. xiii.* Leprosy of houses, *Lev. xiv.* known by little holes in the wall, and by places disfigured with pale or reddish spots, appearing deep in the wall. Calmet thinks this kind of leprosy was occasioned by worms, which infected the materials of the house.---Leprosy in clothes, *Lev. xiii. 47.* were greenish or red spots in stuffs, which encreasing and spreading in the stuffs, these last were burnt; if not, they were washed. Calmet ascribes this leprosy to the same cause as produced leprosy in houses.---The law excluded lepers from society, *Lev. xiii. 46, 47.*---When a leper was cured, he appeared at the city gate, and was examined by the priests, *Lev. xiv. 1, &c.* If cured, he went to the temple, took two clean birds, and the priest a branch of cedar and hyssop tied with scarlet, to which he fastened one of the living birds; all which being dipped in the blood of the other bird, the priest sprinkled the leper, who was then declared clean.

LETTERS, properly denote the elements or simple sounds of a language, exhibited to the eye by distinct characters, and different in different languages, both in form and number. An invention, than which there is not perhaps a greater proof of human ingenuity.---From history it appears, that the first attempt made towards representing our thoughts to the eye, was by pictures of the objects; as among the Egyptians: but as these pictures could not distinctly exhibit the different relations of objects to each other, in which language essentially consists, this method was of consequence very imperfect. The next attempt was by resolving words into syllables, and devising a distinct character for each syllable. This method was much preferable to the former; but left the sense undetermined, till the connection shewed it, the characters being consonants, including the vowels, or the different openings of the mouth in prolation; as is the case of the Hebrew.---The last and finishing improvement, than which no other is possible, was by resolving syllables into consonants and vowels, exhibited to the eye by distinct characters: which seems to be the invention of the Phœnicians; Cadmus, the Phœnician, carrying with him these distinct characters into Greece.---The Jews were plainly aware of the imperfec-

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tion of their characters, by contriving the vowel-points, and that no earlier than the middle of the 9th or beginning of the 10th century; which is ascribed to the rabbin Asher and Naphtali, who lived at that period.

LETUSHIM, second son of Dedan, the grandson of Abraham and Keturah. *Gen.* xxv. 3.

LEVI, third son of Jacob and Leah, whose tribe was chosen for the service of the temple and exercise of the priesthood, and had many immunities and privileges conferred on them.

LEVI, a name of the evangelist Matthew.

LEVIATHAN, a term generally understood of the whale; though Bochart and other learned men suppose, that by leviathan is meant the crocodile. See Job's admirable description of it in chap. xli.

LEVIRATE, was a law, by which a brother was to marry the widow of a brother who died without issue. The first-born son of this marriage obtained the name and the possessions of the defunct.---This law was in use before the giving of the law of Moses, *Gen.* xxxviii. 8. but by that law renewed and more restrained. *Deut.* xxv. 5.

LEVITES, are all the descendants of Levi. This appellation, however, is chiefly applied to those of this tribe employed in the lower ministrations of the tabernacle and temple; being distinguished from the priests, descendants of Aaron, who were likewise of the tribe of Levi by Kohath, but employed in the higher offices of the tabernacle and temple.

LEVITICUS, a canonical book of the Old Testament, being the third of the Pentateuch of Moses; thus called because it contains principally the laws and regulations relating to the priests, the Levites and sacrifices; for which reason the Hebrews call it the priests law.

LIBANUS, or *Lebanon*, a celebrated mountain which separates Syria from Palestine. It forms a kind of horseshoe, beginning above Smyrna, at three or four leagues from the Mediterranean, and going from north to south towards Sidon, thence bending east towards Damascus, and at last returning from south to north. The west part of this chain of mountains is properly Libanus; the other, which is opposite to it to the east, and extends from south to north, is called Antilibanus. And between these two is a long valley, called Cœle-Syria, or Hollow-Syria, and *Josh.* xi. 17. the valley of Lebanon.---De la Roque thinks, that Lebanon is higher than the Alps or Pyrenees.---The cedars

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cedars of this mountain were very famous; the palace built by Solomon at Jerusalem was called the house of the forest of Lebanon. *1 Kings* vii. 2.

LIBATION. See **DRINK-OFFERING.**

LIBERALITY, is the virtue of dealing out donatives and eleemosynary largesses from our affluence, for the relief of the indigent. A virtue requiring much more care and attention, in order to be practised with prudence, and without detriment to ourselves, not by chance, by fits and starts, than is commonly imagined, *2 Cor.* viii. 2. Liberality in a high degree is called magnificence.

LIBERTY, with respect to the soul, is the power of choosing, among many things, what appears best to us; and thus we are always determined in our choice by motives, *1 Cor.* vii. 39.---Liberty of conscience, is the freedom from restraint in our choice of, and judgment about matters of religion: the contrary to which is spiritual tyranny, inconsistent with the nature of religion, which should be free and voluntary, or a rational service.---With respect to the body, it is freedom from servitude or bondage, *Lev.* xxv. 10.---In scripture it denotes a freedom from the curse of the moral law, and from the servitude of the ritual, *Gal.* v. 1.---Liberty implies in it spontaneity, or a self-motive principle; but spontaneity does not imply liberty: there is a spontaneity in brutes, or a self-motive principle, actuated by sensations, and not by distinct ideas, which pre-suppose understanding.

LIBNATH, a city in the southern part of the tribe of Judah, which was sacerdotal and refugial. *1 Chron.* vi. 57.

LIBNATH, a city of Asher, *Josb.* xix. 26. In our version *Sibor-Libnath*; which see.

LIBYA. See **LYBIA.**

LIES. See **LYING.**

LIFE, in general denotes an active existence, *Ecc.* ii. 17. or the duration of this existence; and this is natural life, and which employed to virtuous or vicious purposes constitutes moral life, *Rom.* viii. 6. the one terminating in happiness, the other in misery.---It is applied to Christ, as the source of natural, moral, and eternal life, *John.* i. 4, &c.---To the Gospel, because pointing out the way to life, *John.* vi. 63.---Tree of life. See **TREE.**

LINE. To extend a line over a city, was to destroy, ruin, and level it with the ground, *Lam.* ii. 8.---A building made by line. *Ezek.* i. 16.

LINUS, mentioned by St. Paul, *2 Tim.* iv. 21. some

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will have to be the son of Claudia, spoken of in the same verse. And several of the fathers affirm, that this Linus immediately succeeded St. Peter in the see of Rome, which they say he governed twelve years and some months.

LOD. See **LYDDA**.

LODEBAR, a city in Palestine, 2 *Sam.* ix. 4. probably beyond the Jordan, situation unknown.---It may signify Lod on the other side, in opposition to Lod on this side, which is Diospolis.

LOG, an Hebrew measure for things liquid, containing the 72d part of the bath or ephah, and the 12th part of the hin. *Lev.* xiv. 12. or $\frac{1}{8}$ of a pint.

LOIS, Timothy's grandmother, of whose faith St. Paul speaks with great commendation. 2 *Tim.* i. 5.

LOOSE. See **BIND**.

LORD, a term properly denoting one having dominion, or the absolute disposal of a thing; applied to God, the Supreme Lord of all things, *Pf.* xxiv. 1.---To men, in a subordinate sense.

LORD'S-DAY. See **SUNDAY**.

LOT, son of Haran, and nephew to Abraham. Lot, after his separation from Abraham, upon the account of the increase of their flocks and herds, chose the city of Sodom for the place of his abode; which city, when God was determined to destroy, on account of the horrid impiety of its inhabitants, Lot, his wife and two daughters, were suffered to escape the general destruction. But Lot's wife looking back, (*i. e.* delaying, deferring, or hankering after earthly things) was on a sudden petrified, and changed into a statue of rock-salt.

LOT, is a mutual agreement to determine an uncertain event, no other ways determinable, by an appeal to the providence of God, on casting or throwing something, &c. This is a decisory lot, *Prov.* xvi. 33. and xviii. 18. The matter therefore to be determined, in order to avoid guilt, should be important, and no other possible way left to determine it; and the manner of making the appeal solemn and grave, if we would escape the guilt of taking the providence, consequently the name, of God in vain; a thing forbidden by the third commandment. Wantonly, without necessity, and in a ludicrous manner, to make this appeal, must be therefore highly blameable. And if thus the decisory lot, when wantonly and unnecessarily employed, is criminal; equally, if not more so, must the divinatory lot be, employed for discovering the will of God:

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God : which being no mean of God's appointment, must be superstitious, and the height of presumption.

LOVE, properly denotes that affection which arises in the mind on observing in another person a thing that pleases us, *Gen. xxix. 20.* Thus we love God, when delighted with his perfections, 1 *John iv. 19--21.*---And thus we love men, for some excellence they are possessed of, the measure of which is the love of ourselves, *Matt. xxii. 39.* we rejoice in their happiness, and endeavour to promote it, which is the effect of love.---We are to love our enemies, *Matt. vi. 12.* and *v. 44.* to forgive them, as we ourselves expect forgiveness. That they have done wrong, is no reason that we should imitate them.

LUCIFER. This word is taken either for the morning star, or for Jesus Christ, who is the light of the world, *Rev. xxii. 16.* 2 *Pet. i. 19.* secondly, for the devil, who in the writings of the fathers is often called Lucifer. In *Isa. xiv. 12.* the king of Babylon is meant.

LUCIUS of *Cyrene*, *Acts xiii. 1.* one of the prophets of the Christian church at Antioch.---Many believe him to have been one of the seventy disciples, and bishop of *Cyrene*.---Some suppose him to be the same with the Lucius mentioned by St. Paul in the epistle to the Romans, *xvi. 21.*

LUD, fourth son of Shem, who peopled the province of Lydia, in Asia.

LUD. See **LYDDA**.

LUDIM, son of Mizraim. *Gen. x. 13.* Bochart makes his descendants occupy the land of Merœe, or Meroitis, an island or peninsula in the Nile, towards Ethiopia, beyond Egypt.

LUHITH, a place or canton of the Moabite country, *Isa. xv. 5.* situate, according to Eusebius, between Ar and Zoar, to the east of the Dead sea.

LUKE, or, as some ancient writers call him, *Lucas*, *Luccas*, or *Lucanus*, a Syrian, a native of Antioch, and by profession a physician. He was probably converted by St. Paul at Antioch, to whom he was a companion in the several journeys which that apostle took to propagate the faith, and under his direction St. Luke wrote his Gospel. The time and manner of this evangelist's death are matters of uncertainty.

LUNATIC, signifies a person affected with disease at the changes of the moon ; as the epilepsy or falling sickness, madness or deep melancholy ; or it denotes a person possessed by the devil. *Matt. iv. 24.* and *xvii. 15.*

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LUST, denotes carnal desire, *1 Pet.* ii. 11. original corruption, which inclines to sin, *James* i. 14, 15. and is the source of every evil, *Matt.* xv. 19. See **CONCUPISCENCE**. *The spirit lusteth against the flesh*, *Gal.* v. 17. signifies, that the Spirit of God stirreth up desires in the saints contrary to those of the flesh, or corrupt nature.

LUZ, the antient name of Bethel, *Gen.* xxviii. 19. Also a city of Arabia Petraea, built by a man of Bethel. *Judg.* i. 25, 26.

LYBIA, or *Libya*, a province of Egypt, which Calmet supposes was peopled by Lehabim, son of Mizraim; reaching from Alexandria to Cyrene.

LYCAONIA, a province of Asia Minor, having Galatia to the north, Pisidia to the south, Cappadocia to the east, and Phrygia to the west. The speech of Lycaonia, *Acts* xiv. 6. &c. is generally supposed to have been a corrupt Greek.

LYCIA, a province of Asia Minor, *Acts* xxvii. 5. having the province of Asia, properly so called, to the north, the Mediterranean to the south, Pamphilia to the east, and Caria to the west.

LYDDA, *Lod*, or *Lud*, in Hebrew, a city belonging to the tribe of Ephraim, in the way from Jerusalem to Caesarea Philippi. *Acts* ix. 33.

LYDDA, a woman of Thyatira, converted by St. Paul; at whose house the apostle was prevailed upon to stay some time, *Acts* xvi. 14. A proselyte, not a Jewess by birth.

LYDIA, in Egypt, a province peopled by Ludim, son of Mizraim, *Jer.* xlvi. 9. *Ezek.* xxx. 5. Its situation is not distinctly known.

LYING, is the act of whoever speaks other than he thinks, or than the thing in reality is; and this is properly an untruth, which is of two sorts; it may be beneficial, without being detrimental to any one, called officious lying; yet this, if it may be avoided by silence, should not be indulged, because inconsistent with the sincerity and gravity of a Christian, *Matt.* v. 37. *Eph.* iv. 24. And moralists think that jocose lying should also be avoided. Is an action innocent, says an elegant writer, because it does not include two crimes; namely, an untruth, and that not being detrimental to any one? The same reason holds for avoiding it, as does for avoiding officious lying. But when an untruth proves detrimental to ourselves or others,

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others, it is then properly lying, and always to be avoided without exception. *Wytttenbach.*

LYSANIAS, or *Lyfias*, tetrarch of Abilene, mentioned in *Luke* iii. 1.

LYSIAS, a general of Antiochus Epiphanes, whom Judas Maccabæus routed and dispersed, together with his whole army. *1 Macc.* iv.

LYSIAS. See CLAUDIUS.

LYSIMACHUS, brother of Menelaus, high-priest of the Jews, who attempting to pillage the treasury of the temple, was, in an insurrection of the people, stoned and killed.---Another Lyfimachus, fifth son of Ptolemy, a Jew of Jerusalem, who translated the book of Esther into Greek, *Chap.* xi. 1. of the apocryphal Esther.

LYSTRA, a city of Lycaonia, a province of Asia Minor, to the north of Iconium. The inhabitants of this city supposed St. Paul and Barnabas to have been gods, *Acts* xiv. 6. But very soon after, certain Jews of Iconium, and Antioch of Pisidia, coming thither, animated the populace against them, who thereupon began to throw stones at Paul and Barnabas, and dragged them out of the city, supposing they were dead. Of this city Timothy was a native.

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MAACAH, or *Maachah*, *Beth-Maacah*, or *Abelbeth-Maacha*, a little province of Syria, to the north-east of the sources of the river Jordan, upon the road to Damascus. The inhabitants not destroyed by the Israelites. *Josh.* xiii. 13.

MAACHAH, son of Nahor by his concubine Reumah, *Gen.* xxii. 24. probably the father of the Macetes, in Arabia Felix. There is a city called Maca, towards the streights of Ormus.

MAACHAH, daughter of Talmai, king of Geshur, wife of David, and mother of Absalom and Tamar, *2 Sam.* iii. 3.

MAACHAH, daughter of Abisshalom, wife of Rehoboam, king of Judah, and mother of Abijam, his successor,

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1 *Kings* xv. 2. But, 2 *Chron.* xiii. 2. called Michaiah; daughter of Uriel of Gibeah.

MAACHAH, daughter of Abishalom, wife of Abijam, king of Judah, and mother of Aza, his successor. 1 *Kings* xv. 10.

MAACHAH, Caleb's concubine, and mother of Sheber and Tirhanah. 1 *Chron.* ii. 48.

MAACHAH, father of Achish, king of Gath, in the time of Solomon. 1 *Kings* ii. 39.

MAACHAH, father of Shephatiah, head of the tribe of Simeon, in the time of David. 1 *Chron.* xxvii. 16.

MAADAI, son of Bani, one of those who, at the return from the captivity, dismissed their wives, whom they had taken contrary to the law. *Ezra.* x. 34.

MAARAH, *Maaret*, or *Mareth*, a city belonging to the tribe of Judah. *Josh.* xv. 59.

MAASEIAH, son of Ahaz, king of Israel, slain by Zichri. 2 *Chron.* xxviii. 7.

MAAZIAH, chief of the last of the twenty-four families of the priests. 1 *Chron.* xxiv. 18.

MACCABÆUS, the surname of Judas, son of Mattathias, who was thus called, because the motto of his standard was the first letters of that Hebrew sentence, *Exod.* xv. 11, *Mi Camocha Baelim Jehovah*, i. e. Who is like to thee among the gods, O Lord? not to mention other Etymologies; which letters were formed into the artificial word *Maccabi*, and all that fought under his standard were called Maccabees.

MACCABEES, (*books of*) apocryphal; originally written in Chaldee, and translated into Greek; containing the history of 40 years, from Antiochus Epiphanes down to Simon the high-priest, from the year of the world 3829, to 3869, about 131 years before Christ.--The second book contains a compilation of several pieces, but falls short of the accuracy and excellence of the first; being a history of about 15 years, from the execution of Heliodorus's commission, sent by Seleucus to fetch away the treasures of the temple, down to the victory obtained by Judas Maccabæus over Nicanor; from the year of the world 3828 to 3843, before Christ 157,---The third book of Maccabees contains the history of the persecution, raised by Ptolemy Philopater, king of Egypt, against the Jews of his kingdom, in the year of the world 3787, before Christ 213; and should therefore be placed before the first.---Fourth book of Maccabees is very little known among the Latins. It is found

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found in the collection of the works of Josephus, under the title of the Government of Reason.--The name Maccabee, it must be owned, is of uncertain etymology; it was given to the seven brothers, who suffered martyrdom at Antioch, under Antiochus Epiphanes; it was also given to Judas, son of Mattathias, from whom it passed to his brothers, Simon and Jonathan; and in general to all those who, under the persecution of Antiochus Epiphanes, signalized their zeal and constancy in defence of the liberty of their country, and of the religion of their forefathers. *Calmet.*

MACEDONIA, a large province of Greece, which, from the time of Alexander, became very famous, under him obtaining the empire of the world, with no less than a hundred and fifty nations under its command. Bounded on the north by mount Hæmus, on the south by Epirus and Achaia, on the east by the Ægean sea, and on the west by the Ionian and Adriatic seas. *Calmet* thinks, that Macedonia was peopled by Chittim, son of Javan. St. Paul's preaching was very successful in this province. *Acts xvi. 9.*

MACHBANAI, one of the valiant men in David's army. *1 Chron. xii. 13.*

MACHINES of war, employed in taking towns, seem to be no older, so far as we have any accounts, than the reign of Uzziah, king of Judah, *2 Chron. xxvi. 14, 15.* about the year of the world 3301, before Christ 775.--About 70 years after Nebuchadnezzar made use of battering rams and slings. In sieges the ancients surrounded the place with mounds and towers, and raised the shield against it by forming the testudo, or approaching to it under cover of their shields, *Ezek. xxvi. 8, 9.* They used the balista and catapulta for hurling stones and darts, and great hooks fastened to ropes to tear down the walls, *2 Sam. xvii. 13.*---It may be queried, whether the discovery of gun-powder is not detrimental to the art of machinery.

MACHIR, son of Manasseh, and grandson of Joseph; prince of the family of the Machirites. *Numb. xxvi. 29.*

MACHIR, son of Ammiel, of the city of Lodebar, in whose family Mephibosheth was brought up. *2 Sam. ix. 5.*

MACHMAS. See MICHMASH.

MACHMETHAH, or *Michmethah*, *Josh. xvi. 6.* and *xvii. 7.* a city of the Cisjordan Manasseh, on the frontiers of Ephraim and Manasseh, in fight of and over against Shechem.

MACHPELAH, or *Macphela*, the name of the cave which

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which Abraham purchased of Ephron, for the burying-place of his wife Sarah, *Gen* xxiii. 8. Though others understand this word to be the name of the field wherein the cave was situate.

MADAI, third son of Japheth, *Gen*. x. 2. commonly thought to be father of the Medes; but Media is too far distant from the other countries peopled by Japheth and his descendants: besides, it cannot be comprised under the name of *the isles of the Gentiles*; which, according to Moses, were the division of the sons of Japheth: and therefore some learned men suppose Madai to be father of the Macedonians; Macedonia being otherwise called Aemathia; a name formed either from the Hebrew *Ei*, an island, and Madai; or from the Greek *Aia-Madai*, land of Madai: near this country was a people called Mædi, or Madi.

MADMANNAH, or *Medemene*, a city belonging to the tribe of Simeon. *Josh*. xv. 32.

MADNESS, is a deprivation of understanding, arising from the violent motion of a thick blood in the brain, the outrageous offspring of melancholy, only exceeding it in degree. Upon opening such patients after death, the blood-vessels of the brain appear extraordinarily turgid with a thick black blood; the brain itself is extremely dry, and in some so hard that it may be rubbed to a powder; and this hardness seems to account for that obstinate retention of any imagination that once comes into the head of a madman. The extraordinary flow of spirits in such patients appears from the vehemence of their affections, their uncommon degree of strength, and from the liveliness of their imaginations, to a degree as to equal sensations; and hence every imagination passes with such persons for a reality. They seem to resemble a machine moved by a weight too heavy for it. Ducking in the sea, and keeping the patient under water as long as it may be done with safety, is the principal remedy. *Boerhaave*, *Kruger*. In scripture, madness denotes folly or vice. *Ecc*. i. 17. and vii. 25.

MADON, the true reading is supposed to be *Maron*; a place in Syria, about 30 miles from Antioch, to the north of Libanus. *Josh*. xii. 19.

MAGDALA, a citadel near Tiberias and Gadara. *Mat*. xv. 39.

MAGDALENE. See MARY.

MAGDIEL, prince of the Idumeans, succeeded Mizbar. *Gen*. xxxvi. 43.

MAGED,

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MAGED, or *Mageth*, a Transjordan city, 1 *Macc.* v. 36. probably the same with Maachah.

MAGI, an ancient religious sect of Persia, who abominating images, worshiped God only by fire, in this directly opposite to the Sabians. They hold two principles; one the cause of all good, which they called light; the other of all evil, darkness; in this followed by the Manichees. They were the philosophers of their times, so that a learned man and a Magus were equivalent terms; which is said to denote a man, whose ears are cut off: now called Guebres, or worshippers of fire.

MAGI, or wise-men of *Matt.* ii. 1. are supposed to be philosophers, who had the knowledge of future events, and whose chief study was astronomy; disciples and descendants of Balaam, who prophesied several ages before, that there should come a star out of Jacob, *Numb.* xxiv. 17. and who, like the Magi, came from the Euphrates, or the east of Judea. Their number, their quality or station in life, and their profession, are matters of dispute, and indeterminable for want of authentic accounts; of the same uncertainty is the nature of the star which appeared to them.---Chalcidius, the Platonic philosopher, who lived in the third century, in his Comment on Plato's *Timæus*, speaks of this phenomenon as follows: "We must observe (says he) another history, much more sacred, and more worthy of veneration; namely, the appearance of a star, which foretold neither diseases nor mortality, but the descent of God upon earth, to live among men, and heap his favours upon them. Wise-men of Chaldea having perceived this star in the night, as they were skilled in the science of astronomy, betook themselves to find out the new-born God; and having found him, offered presents suitable to so high a majesty."

MAGIC, may be defined the art of producing extraordinary effects, either in a natural way, by a combination not commonly known, and therefore extraordinary, as appears from chemistry; which is altogether lawful, if not misapplied to the hurt of another; or diabolical, in which conjurations or invocations of the devil are used; and strictly forbidden by the law of God, on pain of death, *Lev.* xix. 31. It was a thing universally practised, from that intemperate itch of curiosity natural to mankind, to pry into futurity.

MAGIC Rods, or wands, as used in divinations, are mentioned *Ezek.* xxi. 21. It is said that the Chaldeans had

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had a custom of writing upon wands or arrows, when they undertook any business or journey, the names of the cities to which they intended to go, or of the things they meant to undertake, and mingled the wands in a quiver; and afterwards drawing the arrows out of the quiver at all adventures, they were determined by the inscription of the arrow which first came out. A custom very ancient in the east, as also among the Scythians, Arabians, ancient Germans, &c.

MAGICIAN, in scripture generally signifies a diviner, a fortune-teller, soothsayer, &c. Moses forbids to consult such people on pain of death, *Lev. xix. 31.*---The words Oboth, Jedonim, signify literally the first those possessed, or Pythonists; the second, the knowing ones, who boasted of secret knowledge. *Dan. ii. 20.* there is mention of four sorts; as Chartumim, from their using characters; Asaphim, from sophos, wise-men; Mecasphim, jugglers; and Casdim, Chaldeans.

MAGISTRATES, are persons in society who superintend the public safety and tranquillity by maintaining the laws; to whom submission is due from subjects on that account. *Ezra vii. 25. Tit. iii. 1.*

MAGNANIMITY, is a virtue consisting in the firm and constant purpose of not only not injuring an enemy, but doing him all the good, upon occasion, in our power. Such was that of Joseph to his brethren, *Gen. xlv. 1*, &c. of David to Saul, 1 *Sam. xxiv. 5*, &c.

MAGNIFICENCE. See **LIBERALITY**.

MAGOG, son of Japheth, *Gen. x. 2.* generally believed to be the father of the Scythians or Tartars. In *Rev. xx. 8.* the enemies of the church and the emissaries of antichrist are meant.

MAGRON. See **MIGRON**.

MAHALA. See **MAHLAH**.

MAHALALEEL, son of Cainan, of the race of Seth. *Gen. v. 15.*

MAHALATH, wife of Rehoboam, king of Judah. *2 Chron. xi. 18.*

MAHALATH, a title of *Psalms liii.* and *lxxxviii.* literally denoting a chorus of singers and dancers.

MAHALI, or *Moholi*, eldest son of Merari, and chief of the family of the Mahalites. *Exod. vi. 19.*

MAHALON. See **MAHLON**.

MAHANAIM, or *Manaim*, a city of the Levites of the family of Merari, in the tribe of Gad, *Josh. xxi. 38.*
between

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between mount Gilead and the river Jabbok, *Gen.* xxxii. 2. Here the two hosts or camps of angels met Jacob; whence the name.

MAHARAI, or *Maharari*, that chief of David's guards who attended him in the tenth month. *2 Sam.* xxiii. 28.

MAHAZIOTH, son of Heman, chief of the 23d family of Levites. *1 Chron.* xv. 4.

MAHLAH, or *Mahala*, one of the daughters of Zelophead. *Numb.* xxvi. 33.

MAHLON, or *Mahalon*, son of Elimelech and Naomi. *Ruth.* i. 2.

MAHOL, father of Ethan, Heman, &c. *1 Kings* iv. 31. Some think that Mahol was the mother: or rather a generical name, signifying choir; in which sense they were sons of the choir, in allusion to their profession of singing.

MAJESTY, properly denotes the supreme power in any state, whether vested in one or more persons; and is not only supreme, but unlimited and uncontrollable, while acting for the public good.---Majesty, with respect to God, is his power conjoined with his wisdom; which is so great, that a greater, or even equal, cannot be conceived: God is supremely wise, and infinitely powerful; consequently the Divine Majesty is the greatest of all others, and proper only to an infinite being, *Job* xxxvii. 22. *Pf.* civ. 1. Others, by Majesty, understand the whole complex of divine perfections taken collectively.

MAKAZ, a city of Dan. *1 Kings* iv. 9.

MAKHELOTH, one of the encampments of the Israelites during their journey in the desert. *Numb.* xxxii. 25.

MAKKEDAH, a city belonging to the tribe of Judah, *Josh.* xv. 41. eight miles from Eleutheropolis eastward, according to Eusebius.

MAKTESH, *Zeph.* i. xi. a place in the lower part of Jerusalem, so called from its resemblance to a pounding mortar: called the valley of Kidron by the Chaldee paraphrast; and where things were exposed to sale.

MALACHI, the last of the twelve minor prophets, and so much unknown, that it is doubted whether his name be a proper or only a generical name, signifying an angel of the Lord, a messenger, or a prophet.

MALCHIAH, or *Malchijah*, chief of the fifth family of the twenty-four sacerdotal families, *1 Chron.* xxiv. 9. The name likewise of several others in scripture.

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MALCHIEL, son of Beriah, son of Asher. *Numb.* xxvi. 45.

MALCHIRAM, son of Jeconiah. *1 Chron.* iii. 18.

MALCHISHUA, third son of Saul. *1 Sam.* xxxi. 2.

MALCHOM, or *Melchom*, a god of the Ammonites; the same as Moloch; whom see.

MALCHUS, a servant of the high-priest, whose ear Peter cut off in the garden of Olives, when he came with those who were sent to apprehend Jesus. Our Saviour touched his ear and healed it. *Luke* xxii. 51.

MALICE, is the intention of hurt to a person, the result of envy, *Tit.* iii. 3. or of a pretended injury, *1 Pet.* ii. 23. To be children in malice, is the apostle's admonition, *1 Cor.* xiv. 20.

MALLOS, a city of Cilicia, on the Pyramus. *2 Macc.* iv. 30.

MAMMON, a word properly Syriac, which signifies riches. *Matt.* vi. 24. called mammon of unrighteousness, because often both the instruments and acquisition of unrighteousness. *Luke* xvi. 9.

MAMRE, an Amorite, brother of Aner and Eshcol, and friend of Abraham, *Gen.* xiv. 13. who gave name to an extent of country, *Gen.* xiii. 18. xxiii. 17. near Hebron, called vale of Mamre.

MAN, an animal consisting of a rational soul and organical body; created with light in his understanding, and holiness in his will, which was subject to his enlightened understanding, with his affections and appetites; and this constituted his original righteousness and rectitude, in which consisted the image of God; and to which fallen man must be again restored, *Col.* iii. 10. *Eph.* iv. 24. On account of this image, God gave man *dominion* over the creatures, *Gen.* i. 26. a dominion different from what obtains now, not personal, but in common. As God intended the propagation of mankind, he formed a woman, whom he joined in marriage to Adam, and thus established the matrimonial state, *Gen.* ii. 18--22. From which arises the paternal, unattended with the trouble and anxiety of paternity at this day; and without the herile or despotic, and the civil states, which could then have no place, and never should, had man continued in innocence, being all of them consequences of the fall and corrupted state of man. Man's body, while in his state of integrity, was subject neither to disease nor death, *Rom.* vi. 23. This state of man is called that of innocence, guiltless of sin and all its penal consequences.

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consequences. To the law of nature, to which man is bound by his creation, the love of God and of his neighbour as of himself, God superadded a positive law, not to eat of the forbidden fruit, *Gen. ii. 17.* and that consistently with wisdom, as by it God shewed himself to be Supreme Lord, to whom obedience was due, Lord of the fief, and man his vassal, implying homage.----The death threatened in case of transgression, comprised not only temporal and eternal, but also spiritual, or a death to virtue and a life to vice.---Man, after some proper time of trial, might reasonably expect to be raised to a higher degree of happiness than that which he enjoyed in Paradise, yet not as the result of any merit in man, merit and obligation being utterly incompatible things, but of the free gift and goodness of God.---*To make of twain one new man*, *Eph. ii. 15.* signifies the coalition of Jews and Gentiles into one church. *The inward man*, *Rom. vii. 22.* denotes the partially renewed nature; as *the natural*, *1 Cor. ii. 14.* and, *the old man*, *Col. iii. 9.* denotes the unrenewed and corrupt nature of man.

MANAHEM, or *Menahem*, sixteenth king of Israel. He murdered Shallum, who had usurped the throne, and killed his master Zechariah. Manahem, a wicked and cruel prince, followed the example of Jeroboam, son of Nebat, in continuing the worship of the golden calves.

MANASSEH, eldest son of Joseph, and grandson of the patriarch Jacob; and head of a tribe. The portion of the one half of Manasseh was situate beyond the river Jordan; of the other, on this side.

MANASSEH, son and successor of Hezekiah, king of Judah. In the beginning of his reign, Manasseh was a most wicked and idolatrous prince, and for his various crimes carried captive into Babylon; but upon the confession of his sins, and his humiliation, God delivered him out of captivity, and returned him into his own country, where he continued to serve the Lord during the remaining part of his life. *2 Chron. xxxiii.*

MANEH. See **MINA**.

MANNA, the miraculous food with which God fed the Israelites during their abode in the wilderness, *Exod. xvi.* and which continued to fall till after the passage over the Jordan, and to the passover of the 40th year from the coming out of Egypt. This manna was miraculous, both in itself and in the circumstances attending it: in that it fell but six days in the week, in such prodigious quantity, as to sustain almost three millions of people; that every

Friday

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Friday there fell a double quantity, to serve that day and the next, which was their sabbath; that what was gathered on the first five days stunk and bred worms, if kept above one day; but that what was gathered on Friday, kept sweet for two days: and lastly, in that it continued falling during their abode in the wilderness, and then ceased after the passage of the Jordan, and getting corn to eat in the land of Canaan.---Our translation of *Exod. xvi. 15.* seems to make Moses guilty of a contradiction, but the Septuagint translate it according to the original; namely, *the Israelites seeing this, said one to another, what is this? For they knew not what it was.*---In a typical sense, *Manna* signifies Christ, the true bread which came down from heaven, *John vi. 32, &c.* called, *Rev. ii. 17. the hidden Manna*, because not discoverable by human reason, but by the immediate revelation of heaven; or known only by faith.

MANOAH, father of Sampson, of the tribe of Dan, and of the city Zorah. *Judg. xiii.*

MAON, a city in the southmost part of Judah, *Josh. xv. 55. 1 Sam. xxiii. 24, 25. and xxv. 2.*

MARAH, the name which the Israelites gave to the place where they found the waters bitter, in the wilderness of Etham. *Exod. xv. 23.*

MARALAH, a city of the tribe of Zebulun. *Josh. xix. 11.*

MARANATHA, a Syriac word, which signifies, *the Lord comes, or the Lord is come*; namely, to take vengeance: a form of threatening, cursing, or anathematizing used among the Jews. *1 Cor. xvi. 22.*

MARCHES, and *Encampments* of the Israelites in the wilderness: Moses is very succinct in the account of his marches; nor has he set down all of them, much less his encampments, only such as were remarkable for some great event. The Israelites made use of trumpets in encamping, decamping, fighting and retreating. The Rabbins are of opinion, that they marched in the same order they encamped. Folard greatly admires their method of encampment, and observes a wonderful art in the form of their camp; imitated by the Greeks and Romans, which last came still nearer the Israelites, both of them fortifying their camps with a ditch and pallisades. The whole body of the people was disposed under four large battalions, so placed as to enclose the tabernacle; and each under one general standard. The standard of the camp of Judah was the first, consisting of Judah, Issachar and Zebulun, which pitched

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pitched on the east side, towards the rising sun; to the south was the standard of Reuben, comprising Reuben, Simeon and Gad; to the west the standard of Ephraim, containing Ephraim, Manasseh and Benjamin; and to the north the standard of Dan, consisting of Dan, Naphtali and Asher. Between these four encampments and the tabernacle were pitched to the east Moïses, Aaron, and his sons the priests; to the south the Kohathites; to the west the Gershonites, and to the north the Merarites, the three descendants of Levi, or the Levites.

MARESHA, a city of the tribe of Judah, *Josh. xv. 44.* about two miles from Eleutheropolis; the native place of the prophet Micah, (i. 15.)

MARETH. See **MAARAH**.

MARK, the evangelist, is generally agreed to have been the disciple and interpreter of St. Peter, and to have wrote his Gospel under that apostle's direction. Though others suppose that he was one of the seventy disciples, before he joined himself to St. Peter.---Very little is known concerning this evangelist's life or death. Some report, that being sent by St. Peter to preach the Gospel in Egypt, he suffered martyrdom at Alexandria.

MARK, or *John Mark*. See **JOHN**.

MARON. See **MADON**.

MAROTH, *Mic. i. 12.* a place near Jerusalem.

MARRIAGE, is a society, by mutual agreement, between man and wife, for the purposes of propagation and education of children; persons therefore incapable of both these duties, should in consequence abstain from entering into this state; such as are either too young, too old, the naturally impotent; or so poor, as not to be in a condition to bring up their children in a proper manner, and render them fit or worthy members of society. Propagation and education are the principal ends of marriage: a subordinate or secondary end is mutual help, the ends of the aged for entering into this state, *Gen. ii. 18--22, 23.* but this is a social rather than a married state. Marriage is the original of all other societies, and the first of the simple kind, and is to continue for life; because otherwise the ends of marriage, which are not only propagation, but also education, could not be fully obtained: it is therefore just that this society should hold for life; unless one of the parties were found unfit for generation, and thus the conditions of the society could not be fulfilled; or that there was a breach of the mutual agreement by acts of adultery.

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And hence it follows, that copulation, even in the married state, from views of mere pleasure and gratifying a lustful purpose, is contrary to the law of nature, much more all promiscuous copulation for that purpose. Hence also appears the unlawfulness of polygamy, if from views of pleasure only; though if a man have ability both of person and fortune to answer the ends of marriage, and thus the end of God in appointing it, it should seem to follow, that polygamy, upon the whole, is not inconsistent with the law of nature; if prudential views did not stand in the way, namely, domestic peace; or did it not clash with the proportion of males and females born into the world: not to mention that the world is too corrupt to admit of such a practice at this day to be universally adopted. Marriage was originally between two only, and to this state Christ has restored it, banishing polygamy entirely, *Matt. xix. 6.*---The union between husband and wife represents that between Christ and believers, *Eph. v. 30, &c.*---Marriage is properly a civil contract, though there can be no harm in the priest's repeating a blessing over the married persons, which may add to the solemnity of the contract, or the mutual promise of fidelity they make to each other for their term of life: and, to add to its authenticity, it is performed before witnesses.

MARSENA, or *Marsana*, one of the seven principal officers or counsellors of king Ahasuerus. *Est. i. 14.*

MARTHA, sister of Lazarus and Mary, who dwelt at Bethany. *Luke x. 38.*

MARTYR, properly denotes a witness: in ecclesiastical history, a witness to the shedding of his blood, in confessing or testifying the truth; and thus distinguished from confessors, properly so called, who underwent great afflictions for their confession of the truth, yet without suffering death; which confession every Christian is bound to make, out of regard to the truth, *Matt. x. 32, 33.* The term *Martyr* occurs only thrice in the New Testament, *Acts xxii. 10. Rev. ii. 13. and xvii. 6.*

MARY, mother of our Saviour Jesus Christ, and a virgin at the time she conceived him; daughter of Joachim and of Anna, of the tribe of Judah, and married to Joseph, of the same tribe; of the royal house of David, as was also her husband.

MARY of *Cleophas*, so called from her father or husband, and mother of St. James the less and St. Simon, brethren of our Lord. It is thought she was sister to the blessed Virgin.

MARY,

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MARY, sister of Lazarus and Martha. *Luke* vii. 37, &c.

MARY, mother of John Mark; she had a house in Jerusalem, whither it is thought the apostles retired after our Saviour's ascension, and where they received the Holy Ghost.

MARY MAGDALENE, or Mary of the town of Magdala, is generally supposed to be that sinner mentioned in *St. Luke* vii. 36, 37. and from whom, he says, Jesus drove out seven devils.

MASCHIL, a title or inscription at the head of several of David's psalms, and which probably signifies an instructive song.

MASH, fourth son of Aram, *Gen.* x. 23. called *Mesech*, *i Chron.* i. 17. and *Mesha*, *Gen.* x. 30. or *Messa*. Borchart thinks he occupied mount Masius, in Mesopotamia. Stephanus calls the inhabitants Masiani and Masieni.

MASHAL. See MISHAL.

MASREKAH, a duke of Edom, the successor of Haddad. *Gen.* xxxvi. 36.

MASSA, an encampment at Rephidim, where the people tempted the Lord. *Exod.* xvii. 7.

MASSA, seventh son of Ishmael. *Gen.* xxv. 14.

MASSORA, properly denotes tradition, and is the method of reading the Hebrew scriptures in a traditionary manner, handed down from father to son. Those Hebrew doctors who fixed the reading of the sacred text by adding pointed vowels to it, and made the marginal notes, to be seen in printed Bibles, are called Massorites; who have also, with a scrupulous exactness, counted all the words, verses, and even letters, of every book, to prevent any change in future, and to fix the reading of the Bible for ever. Though it is possible, after all this laborious care, that one word or one letter, which may considerably alter the text, may be substituted for another, and yet the tale of words and letters be still preserved. The Massorites marked also the accents, for singing and reading the words; and the punctuation, for the distinction of sentences and verses. The antiquity of the Massora is matter of dispute among the learned.---They distinguished the degrees of certainty, which they attributed to their corrections, by these three words, *viz.* *Keri*, read; *Cetib*, write; and *Sbhr*, conjecture. When there was a reading in the text that was manifestly vicious, they substituted another for it; and this was *Chetib*. If a word which out of respect they forbore to pronounce, for instance, *Jehovah*, they made use of another, the pronunciation of which was allowable,

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as *Elohi* or *Adonai*. In like manner, if it was a word which modesty forbade to use, they substituted one which might be read; this is *Keri*. Lastly, if the reading found in the text was doubtful, they marked it *Sbhr*, conjecture. *Calmet*.

MASTER, a relative term, having respect either to things or persons, as proprietary, or absolute disposer of both; considered both in themselves and in their effects and actions, or only with respect to these last.

MATHANIAH. See **MATTANIAH**.

MATHAT. See **MATTHAT**.

MATTAN, or *Matthan*, son of Eleazer, father of Jacob; grandfather of Joseph, husband of the virgin Mary. *Matt. i. 15*.

MATTANAH, an encampment of the Israelites in the desert, *Numb. xxi. 18*. upon the Arnon, 12 miles to the east of Medaba, according to Eusebius.

MATTANIAH, or *Mathaniah*, chief of the ninth family of the Levites.

MATTANIAH. See **ZEDEKIAH**.

MATTATHA, son of Nathan, one of the ancestors of Christ. *Luke iii. 31*.

MATTATHIAS, son of John, of the family of Joarib, and of the race of the priests, was the first who dared to oppose the persecution of Antiochus Epiphanes, 1 *Macc. ii*. He had five sons, who inherited their father's undaunted spirit, and made a noble stand against the enemies of their religious and civil liberties.---Mattathias brought the Jews to the resolution of defending themselves on the sabbath-day, which, from a too scrupulous or rather superstitious observance of the rest of that day, they neglected, to their ruin and destruction. Mattathias and his sons were joined by the Assideans, the most religious as well as valiant men of Israel, and most attached to the law; and falling upon the apostate Jews, who had deserted the law of their fathers and sacrificed to idols, killed great numbers of them, and made the rest take shelter among the infidel nations. After this Mattathias marched through all the country, destroyed the altars dedicated to idols, circumcised all the uncircumcised children, and delivered the law from the oppression of strangers. Some time after he died, and was buried at Modin with his ancestors; having, on his death-bed, encouraged his children to imitate the zeal and bravery of their ancestors, and to follow the advice of their brother Simon, a man of prudence and counsel;

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counsel; and to choose Judas, a man of tried bravery and courage, for their general.

MATTATHIAS, son of Simon, 1 *Macc.* xvi. 14, &c. treacherously slain by Ptolemy, son-in-law of Simon.

MATTHAN. See MATTAN.

MATTHAT, or *Mathat*, father of Heli; probably the same with Joachim, father of the virgin Mary. *Luke* iii. 24.

MATTHEW, an apostle and evangelist, son of Alphaeus; a Galilean by birth, a Jew by religion, and a publican by profession. He was called by our Saviour to follow him, while sitting at the receipt of custom; which call he obeyed, quitting his profession and his goods, and ever after continued his faithful disciple.---The time, place, and manner of this apostle's death are not clearly known. Some say he preached and died in Ethiopia, others among the Parthians, while Clemens Alexandrinus supposes he died a natural death.---St. Matthew wrote a Gospel, according to the unanimous testimony of the ancients, in Hebrew or Syriac, then the common language of Judea; this Gospel was long in use among the Jews converted to Christianity, and on their retreat to Pella, before the Romans laid siege to Jerusalem, was carried thither, and diffused through Decapolis and all the Transjordan country; and was still used by the Judaizing Christians in the time of Eusebius of Cæsarea, with additions of several particulars made to it by them, and afterwards by the Ebionites: so that in Origen's time this Gospel no longer passed for authentic; and Eusebius ranks it among the spurious writings. This Gospel is now no longer extant, as far as is known; that printed by Sebastian Munster and du Tillet is modern, and translated into Hebrew from the Latin or Greek, according to Grotius and Mills.---The Greek version of St. Matthew's Gospel, and which at this day passes for the original, is as old as the apostolical times; but the author is unknown. As to the Latin version, it was made from the Greek, and almost as old; but the author uncertain.

MATTHIAS, an apostle of Jesus Christ, chosen to fill up the vacancy made by the treachery and death of Judas Iscariot; probably one of the seventy disciples. After his election to the apostleship he preached the Gospel in Judea for some time, and afterwards travelling eastward, fixed his abode near the irruption of the river Apfarus into the port of Hyflus, in Colchis. Among these barbarous

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people he obtained the crown of martyrdom, but by what death is not certainly known.

MEARAH, *Josh. xiii. 4.* is the river Magoras, which falls into the Mediterranean between Sidon and Berytus.

MEASURE, is properly a quantity assumed for unit, as an inch, foot, &c. by the repetition of which we discover the quantity of the thing measured; and is either of length or capacity. All the measures mentioned in scripture are explained in their alphabetical order. Unjust measure is highly condemned, *Prov. xx. 10. Micah vi. 10.* Figuratively, measure denotes the period of life, *Pf. xxxix. 4.*---Moderation, *Jer. xxx. 11.*---Limits or bounds set to a thing, *Jer. li. 13.*---Recompence or repayment, *Isa. lxxv. 7.*---A certain proportion or degree, *Eph. iv. 13.*

MEAT, properly signifies food or provision for bodily nourishment, *Luke xxiv. 41.*---The different kinds of animals forbidden to be eaten are mentioned at large in *Leviticus*. The Jews were particularly forbidden to eat the flesh with the blood, much more the blood without the flesh; also the fat of animals offered in sacrifice, which was burnt upon the altar.---With respect to meat offered to idols, St. Paul determined, that all things were clean to the clean, or those whose intention was pure, or without any idolatrous views or giving offence to another, but moderately to satisfy the cravings of nature, and that an idol was nothing, *Rom. xiv. 15*---*20. Tit. i. 15. 1 Cor. viii. 4. and viii. 25*---*28, 29.*---Metaphorically, meat signifies the merits of Christ, which we receive by faith to eternal life, *John vi. 55.*---The doing our duty, which we prefer to food, *John iv. 32*---*34.*---The table on which meat is set, *Luke xxii. 27.*---The sublime doctrines or mysteries of Christianity, *Heb. iv. 14.*---The ceremonial ordinances of the law, *Heb. xiii. 9.*---The use of food, in order to be right or lawful, must be with a view to the preservation of health and life; and therefore all excess, which proves detrimental to either, is forbidden, and expressly said to exclude from the kingdom of heaven, *Gal. v. 21. 1 Cor. vi. 10.*---Now because our duty to God for benefits received is thanksgiving, it follows that the enjoyment of food should be always accompanied with giving of thanks, *1 Tim. iv. 4.* and with the view to fit us for the better promoting the glory of God, *1 Cor. x. 31.* if we consider, that by sin we have forfeited, with respect to God, all right to our enjoyments.

MEAT-OFFERING. See OFFERINGS.

MEBUN-

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MEBUNNAI, the Hushathite, one of the valiant men of David's army. 2 *Sam.* xxiii. 27.

MECHERATH, the place of the nativity of Hephher, one of David's valiant man. 1 *Chron.* xi. 36.

MEDABA. See **MEDEBA**.

MEDALAH, a city of the tribe of Zebulun. *Josh.* xv. 51.

MEDAN, third son of Abraham and Keturah, *Gen.* xxv. 2. It is very probable that Medan and Midian his brother peopled the country of Midian, or Madian, which is to the east of the Dead sea; different from another Midian, to the east of the Red sea.

MEDEBA, a city beyond the Jordan, in the southern parts of the tribe of Reuben, *Josh.* xiii. 16. not far from Heshbon, according to Eusebius; called also Medaba: where Joab obtained a memorable victory, not to be paralleled, according to Folard, in the history of mankind, over the Ammonites and Syrians. 2 *Sam.* 10.

MEDEMENE. See **MADMANNAH**.

MEDIA, the country of the Medes, called in Hebrew *Madai*, and thought to be peopled by the descendants of Madai, son of Japheth. See **MADAI**. The Greeks maintain, that this country took its name from Medus, son of Medea. And if Madai and his immediate descendants have not peopled Media, we must at least allow, that some of his distant posterity may have carried his name thither; since we find it so often applied to Media, from the time of the prophets Isaiah and Jeremiah, and from the transmigration of the ten tribes, which happened under Salmanaser, in the year of the world 3283, before Christ 717: and the expedition of the Argonauts, in which happened the rape of Medea, fell out in the year 2760, about 40 years before the taking of Troy. So that there is nothing impossible in the conjecture of the Greeks, or contrary to scripture, which speaks of the Medes from the time of Salmanaser.---Media was at different times of different extent, sometimes more extensive and sometimes less so: according to Ptolemy bounded on the north by a part of the Caspian sea, the Mons Caspius and the Cadusii; to the west by the greater Armenia, and by a part of Assyria; to the east by Parthia and Hyrcania; and to the south by Persia, Susiana, and a part of Assyria.

MEDIATOR, a person that intervenes between two parties at variance, in order to reconcile them; this is one of the characters of our blessed Saviour, 1 *Tim.* ii. 5. and

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indispensably necessary in a Deliverer or Saviour; because God and man were at mutual enmity, hated by, and hating each other, on account of sin and disobedience; which standing in the way of reconciliation, must first be removed by a voluntary vicarious substitution, in submitting to the penalty of the broken law; for which purpose he must have been truly man, to be capable of suffering, or of the same nature with the criminals; have been himself guiltless, otherwise he could not intercede for the guilty; been partaker of the Divine Nature, in order to be able to bear the full weight of the penalty, and add merit to his sufferings; and both to have been united in one person. Now such a deliverer is possible; and such a vicarious substitution is no less possible: for the deliverer, as man, being of the same society with the delinquents, and, as God, having a right over his own life, could not by his voluntary substitution act in contradiction either to the veracity, the wisdom, or goodness of God. This deliverer ought not only to procure salvation, but also actually bestow it on his ransomed; because otherwise he could not be a true deliverer, and his deliverance must remain imperfect.--- Moses was a typical mediator. *Deut. v. 5. Gal. iii. 19.*

MEEKNESS, is a readiness of mind to forgive injuries, without any revengeful desire, with calm submission to the will of God, *Col. iii. 12.*---Also that calm temper of mind with which we receive the truth. *Jam. i. 21.*

MEGIDDO, a city of the tribe of Manasseh. *Josh. xvii. 11.* and *Judg. v. 19.* there is mention made of the waters of Megiddo.

MEGILLATH, a roll or volume; a name applied to Ecclesiastes, Canticles, Lamentations, Ruth and Esther; called the five Megilloth.

MEHUJAEI, son of Irad, and father of Methusael, of the race of Cain. *Gen. iv. 18.*

MEHUMAN, chief of the eunuchs or officers of king Ahasuerus. *Est. i. 10.*

MEJARKON, the waters of Jarkon, a city belonging to the tribe of Dan. *Josh. xix. 46.*

MEKONAH, a city of the tribe of Judah, *Neb. xi. 28.* probably the same with Mechanum, between Eleutheropolis and Jerusalem. *Jerome.*

MELCHISEDEC, king of Salem, and priest of the Most High, who met Abraham at his return from the pursuit of the four kings, who had defeated the kings of Sodom and Gomorrah, and presented him with refreshments of

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of bread and wine ; to whom Abraham offered the tithe of all he had taken.---Some make a two-fold Melchisedec ; the one historical, whose history Moses gives ; the other allegorical, described by St. Paul. *Gen.* xiv. 17. &c. and *Heb.* v. 6, &c.

MELCHOM. See MOLOCH.

MELEA, son of Menan, *Luke* iii. 31. one of the ancestors of our Saviour.

MELITA, now called *Malta*, a famous island in the African sea ; a name of Punic original, signifying a refuge or retreat, on account of its commodious harbours, according to Diodorus Siculus. Upon the coast of Malta St. Paul suffered shipwreck. *Acts* xxviii. 1, 2, &c.

MEMBER, properly denotes any part of the natural body, *1 Cor.* xii. 12--26.---Figuratively, sensual affections, like a body consisting of many members, *Rom.* vii. 23.---True believers, members of Christ's mystical body, as forming one society or body, of which Christ is the head. *Eph.* iv. 25.

MEMORY, is the recognition of ideas, which are reproduced by the mind ; or the acknowledgment of having formerly had such ideas. A receptacle or repository of ideas is the imaginary notion of memory, *1 Cor.* xv. 2.---Figuratively, the memorial or name. *Prov.* x. 7.

MEMPHIS. See NOPH.

MEMRA, signifies the word, often occurring in the Chaldee Paraphrase of the books of Moses, to denote the Son of God ; answering to the Logos of St. John, and the Wisdom of Solomon. *Prov.* iii. 19, and viii. 11, &c.

MEMUCAN, one of king Ahasuerus's principal counsellors. *Est.* i. 14.

MENAHAM. See MANAHAM.

MENE, a Chaldee word, denoting, he counted or numbered. *Dan.* v. 25.

MENELAUS, or *Onias*. See ONIAS.

MENI, under this name Diana was worshipped in Palestine, in the time of Isaiah and Jeremiah ; that is, goddess of months, or the moon.

MENNITH. See MINNITH.

MEONOTHAI, son of Othniel, and father of Ophrah, of the tribe of Judah. *1 Chron.* iv. 13.

MEPHAATH, a city of the tribe of Reuben. *Josh.* xiii. 18, levitical, *Josh.* xxi. 37.

MEPHIBOSHETH, son of Saul, by his concubine Rizpah ; one of those delivered to the Gibeonites, *2 Sam.* xxi. 8.

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xxi. 8. The name also of a son of Jonathan, whom David took under his protection when peaceably seated on his throne: called also Meribaal, or Mephibaal.

MERAB, eldest daughter of king Saul, promised in marriage to David, but afterwards given to Adriel, son of Barzillai. *1 Sam.* xiv. 49.

MERAIOTH, son of Ahitub, high-priest of the Jews. *1 Chron.* ix. 11.

MERAN, a place of trade in Arabia. *Baruch* iii. 23.

MERARI, third son of Levi, and father of Mahali and Mushi, *Exod.* vi. 19. who gave name to the family of the Levites, called Merarites.

MERCURY, son of Jupiter and Maia, one of the fabulous gods of the ancient heathens, and the messenger of the other gods. He was worshipped as a deity that presided over learning, eloquence and traffic. It was this god whom the inhabitants of Lystra supposed Paul to resemble. *Acts.* xiv. 11.

MERCY, is an affection arising in the mind from the view of the misery of another, and is the result of love to that other, *Matt.* ix. 13. *Luke* x. 37.---In God, in whom there are properly no affections, it is his readiness to relieve the miserable, the result of his goodness, an essential attribute of the divine nature, the exercise of which is under the direction of infinite wisdom, consequently free in the highest degree, *Pf.* c. 5. *Jude* ii.---Figuratively, eternal life, *2 Tim.* i. 18.---All blessings, bodily or spiritual. *Pf.* cvi. 7.

MERCY-SEAT, or propitiatory, was the cover of the ark of the covenant, or chest, in which the tables of the law were deposited. This cover was of pure gold, with two cherubims of beaten gold, one at each end of the propitiatory; which stretching forth their wings on high, with them covered the mercy-seat, thereby forming a throne for the majesty of God; who in scripture is represented as sitting between the cherubims, *Pf.* lxxx. 1. and having the ark for his footstool. From this it was that God gave his oracles to Moses, and to the consulting high-priest, *Exod.* xxiv. 22. *Numb.* vii. 89.---This mercy-seat was typical of Christ, who by his atonement covered our sins, and bore the curse for us, standing between God and the curse of the law, due to us for sin; that God might look on the law through Christ, as fulfilled by him on our behalf, *Gal.* iii. 10--13. Hence Christ is called the *Propitiation*, *Rom.* iii. 25. or rather Propitiatory.

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MEREMOTH, a priest, of the number of those who returned from the captivity at Babylon. *Ezra* viii. 33.

MERIB-BAAL. See **MEPHIBOSHETH**.

MERIT, is what the law enjoins to be either bestowed or inflicted for actions, as they are either good or bad, and with respect to the last called *demerit*; all which is the execution of the sanction of the law: though with respect to God, the most perfect actions of men, much less their imperfect, can properly merit no recompence at the hands of God, but in virtue of promise, as being antecedently bound, by the law of their creation, as dependent creatures, fully and perfectly to obey the law of their Maker; and to this their own happiness lays them under an indispensable obligation.

MERODACH, an ancient king of Babylon, who was placed among the gods, and worshipped by the Babylonians. *Jer.* i. 2.

MEROM, (*waters of*) *Josh.* xi. 5. supposed to be the lake Semechonites, lying between the head of the Jordan and the sea of Tiberias. Though others think, that the waters of Merom were somewhere about the brook Kishon. *Jud.* v. 21.

MEROZ, a place in the neighbourhood of the brook Kishon, whose inhabitants, refusing to come to the assistance of their brethren, were put under an anathema. *Judg.* v. 23.

MESHA, or *Messa*. See **MASH**.

MESHA, a king of the Moabites, *2 Kings* iii. 4. who paid the king of Israel a tribute in flocks.

MESHACH, the Chaldee name given Mithael, one of the companions of Daniel. (*i.* 7.)

MESHECH, sixth son of Japheth, *Gen.* x. 2. the progenitor of the Moschi, dwelling between Iberia and Armenia; according to others, of the Muscovites.

MESHELEMLIAH, father of Zechariah, a Levite, and porter of the temple. *1 Chron.* ix. 21.

MESHULLEMETH, wife of Manasseh, king of Judah, daughter of Haruz, of the city of Jotbah. *2 Kings* xxi. 19.

MESOBAB, the name of a place mentioned *1 Chron.* xi. 47. nothing besides being known about it.

MESOPOTAMIA, a famous province situate between the Tygris and Euphrates, called in Hebrew *Padan-aram*, plain of Aram, *Gen.* xxviii. 2, &c. and *Aram Nabaraim*, i. e. Aram of the two rivers.

MESSA. See **MASH**.

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MESSENGER, properly denotes one employed to carry an errand from one to another, *Gen.* xxxii. 3. as ambassadors sent from one prince to another, *2 Kings* xvi. 7.---Applied to Christ, called *the Messenger of the covenant*, *Mal.* iii. 1. condescending to declare the will of the Father to, and by his death procuring salvation for us, and applying it by his Spirit, who works faith and repentance in the hearts of his people.---To prophets or teachers, appointed by God to declare his will, *Mal.* ii. 7.---To spies, who privily enquire into the affairs and state of others, *Josh.* vi. 17.---To any dreadful judgment inflicted on the wicked. *Prov.* xvii. 11.

MESSIAH, (Heb. *anointed*) the same with *Christ* in Greek, and is the name of our Blessed Saviour, by way of excellence, anointed by his Father to execute for us the offices of king, priest, and prophet; all which persons were anointed to their respective offices, as symbolical of the graces of the Spirit, which qualified them for their office. The principal prophecies relating to the Messiah are, first, that promise made immediately upon the fall, *Gen.* iii. 15. which is unanimously allowed to refer to the destruction of the empire of sin and the devil, by the coming and death of the Messiah, who was to be born of a woman. The next is that of the patriarch Jacob, *Gen.* xlix. 10. where Shiloh, the peace-maker, denotes the Messiah, according to the ancient Jews and the Chaldee Paraphrast. The third prediction is that of *Isa.* vii. 14. where *Immanuel*, God with us, denotes the Messiah. The last prophecy we shall mention is that of Daniel's seventy weeks, *Dan.* ix. 26. which, according to the prophetic style, taking a day for a year, make 490 years; before the expiration of which the Messiah was to come, be slain, Jerusalem and the temple be destroyed, and consequently the Mosaic œconomy be entirely put an end to.---The Greek name, *Christ*, exactly answers to the Hebrew Messiah, from which Christians take their name.---The ancient Jews had just notions of the Messiah, which came gradually to be corrupted, by expecting a temporal monarch and conqueror; whence they were scandalized at the outward, unpromising appearance, the humility and seeming weakness of our Saviour; which prevented their owning him for the Messiah promised. And the modern Jews, given up to a reprobate sense, form still wilder notions about him. Hillel, who lived before our Saviour, maintained that the Messiah was already come in the person of Hezekiah.

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Hezekiah. The greatest part of the modern rabbin, according to Buxtorf, believe that he is come, but that he lies concealed, because of the sins of the Jews. Jarchi affirms, that the ancient Jews believed he was born on the day of the last destruction of Jerusalem by the Romans, but keeps concealed in the terrestrial paradise; according to others, among the leprous and infirm at the gate of Rome, expecting Elias to come and manifest him. Many others believe he is not yet come, fixing different times for his appearance, many of which are elapsed; and being thus baffled, have pronounced an anathema against those who shall pretend to calculate the time of his coming.--- To reconcile the prophecies concerning the Messiah, that seemed to be contradictory, some have had recourse to a twofold Messiah; one in a state of poverty and sufferings, son of Joseph, to appear at the head of an army, and make war with the Idumeans; thus they call the Christians and the Romans, whose empire they are to destroy, and bring back the Jews in triumph to Jerusalem: the other, of the race of David, is to bring the first Messiah to life again, to assemble all Israel, raise the dead, rebuild the temple, and rule over the whole world. Christ, in the Gospel, warns his disciples, that false messiahs should arise, *Matt. xxiv. 24.* The event has verified this prediction: Simon Magus appeared in the age of Christ, *Acts viii. 9.* In the following age Barchochebas, by his impostures; drew the most terrible persecution imaginable on the Jews: his name denotes *Son of the star*, applying to himself the prophecy of Balaam, *Numb. xxiv. 17.* The number of Jews who perished on account of this impostor is incredible. In the fifth century, about the year 434, in the isle of Candy, or Crete, appeared a false messiah, called Moses, pretending to be the ancient legislator of the Jews, come down from heaven to procure them a passage through the sea to Judea. Great numbers jumped into the sea, expecting it would open and give them passage; in this attempt many were drowned; after which the impostor disappeared. *Socrat. Hist. Eccles.*---In the following age, in the year 530, a false messiah, called Julian, appeared in Palestine; under him the Jews took up arms; but the emperor Justinian sending some troops against them, Julian was taken and executed, and his party dispersed.--- In 714, a Jew, called Serenus, pretended to the Spanish Jews, that he would conduct them to Palestine. But they soon found him to be an impostor. *Marca hist. de Bearn.*---
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The twelfth century was very fruitful in impostors of this kind; there appearing no less than seven or eight in France, Spain, Persia, &c. All these impostors, with the ill success that attended them, have not been able to cure the Jews of their vain expectations of a Messiah. The last century produced a very famous instance: about the year 1666, one Zabatai Tzevi, a native of Aleppo or Smyrna, set up for a messiah. He was summoned before the heads of the synagogue at Smyrna, and being convicted, was condemned to death; but none could be found to execute the sentence, he was therefore banished: and passing through Greece, came to Alexandria, from thence to Gaza, where he found a Jew, named Nathan Levi, whom he persuaded to act the part of the prophet Elias. Many of the Jews were deceived. He afterwards came to Constantinople, where he was apprehended, and ordered to be run through with a sword; to avoid which he turned Mussulman. *Basnage, hist. de Juifs.*

METAPHOR. See FIGURE.

METHCA, or *Mithcah*, an encampment in the wilderness. *Numb. xxxiii, 28, 29.*

METHUSELAH, son of Enoch, and father of Lamech, died in the year of the world 1656, the very year of the deluge, at the age of 969; the greatest attained to by any mortal man upon earth. *Gen. v. 21.*

METONOMY. See FIGURE.

MICAH, of the tribe of Ephraim, son of a rich and superstitious widow, who became an occasion of falling into idolatrous practices in Israel. *Judg. i. 7.*

MICAH, the Morashite, or of Morefa, a village in the south of Judah, near Eleutheropolis; the seventh in order of the twelve minor prophets. He lived almost at the same time with Isaiah, and prophesied in the reigns of Jotham, Ahaz, and Hezekiah, against the kingdoms of Judah and Israel; and then he speaks of the reign of the Messiah, his birth, and place of birth.

MICAH, son of Imlah, of the tribe of Ephraim; a prophet of the Lord. He prophesied in the reign of Ahab, and foretold the death of that wicked monarch.

MICHAEL, the name of a powerful archangel, supposed to have presided over the Jewish nation.

MICHAL, or *Michol*, daughter of Saul, and promised to David in marriage, on condition that he brought a hundred foreskins of the Philistines, as a dowry for his wife. David produced double the number required of him.

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him. And thus Saul gave him his daughter in marriage. *2 Sam.* xviii. Afterwards given to Phalti, *1 Sam.* xxv. 44. but restored to David again. *2 Sam.* iii. 15.

MICHMASH, or *Machmas*, a town nine miles to the north-east of Jerusalem, and east of Bethaven. *Eusebius*.

MICHMETHAH, a city on this side the Jordan, belonging to the half tribe of Manasseh, on the frontiers of Ephraim and Manasseh, over against Shechem. *Josh.* xvi. 6.

MICHOL. See **MICHAL**.

MIDIAN, fourth son of Abraham and Keturah, and father of the Midianites, mentioned *Numb.* xxii. and *Judg.* vi. whose daughters seduced the Israelites to whoredom and idolatry; situate to the east of the Dead sea, and south of Moab. *Midian* was the name of their capital, situate on the Arnon, and south of Ar.

MIDIAN, son of Cush, who peopled the country that bore his name; to the east of the Red sea. Out of this country Moses married his wife Zipporah, daughter of Jethro.

MIGDAL-EL, a city of the tribe of Naphthali. *Josh.* xix. 38.

MIGDAL-GAD, a city of Judah. *Josh.* xv. 37.

MIGDOL, *Exod.* xiv. 2. supposed to be the Magdolum of Antonine, at about 12 miles from Pelusium.

MIGRON, a village near Gibeah; called also Magron. *1 Sam.* xiv. 2.

MILCAH, daughter of Haran, sister of Lot, wife of Nahor, niece of Abraham, and mother of Bethuel. *Gen.* xi. 29. and xxiv. 15.

MILCOM. See **MOLOCH**.

MILE, a measure of length, containing 1000 paces, *Matt.* v. 41. a measure peculiar to the Romans.

MILETUS, or *Miletum*, a town on the continent of Asia Minor, and in the province of Caria, at which St. Paul, in his voyage from Corinth to Jerusalem, ordered the bishops and priests of the church of Ephesus to meet him. *Acts* xx. 15.

MILK, a liquor secreted in the dugs of the dam, for the nourishment of her young, *Isa.* xxiii. 9.---Applied to the plainest and easiest truths of the Gospel, as adapted to young converts. *1 Cor.* iii. 2. *Heb.* v. 12.

MILLENNIUM, denotes a reign of Christ of 1000 years upon earth, before the day of the final judgment. A notion taken up by some of the ancient fathers, from what is said *Rev.* xx. 1, &c. supposed to have been originally derived

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rived from the Jews, who under the Messiah expected such a reign, 2 *Esdra*s iv. 35, &c. and vi. 18. But Papias, the disciple of St. John the evangelist, gave most reputation to this notion, which he pretended to have received from the apostles and their disciples. Caius, a priest of the church of Rome, who lived in the second century, treats the opinion of the millennium as a fond conceit, devised by Cerinthus.

MILLO, a deep valley in Jerusalem, so called from being filled up, 1 *Kings* ix. 15.---House of Millo, *Judg.* ix. 6. supposed to be some powerful family in Shechem.

MINA, or *Maneh*, a species of money of account, properly signifying a portion, or pound, *Ezek.* xlv. 12. where it is said that the mina, or maneh, was valued at 60 shekels, which in gold make $54\frac{1}{2}$ pounds of our money; in silver almost seven. But the Attic mina, which is probably that mentioned in the Maccabees and the New Testament, is valued at 100 drachmæ, about two pounds seventeen shillings sterling. There was also a less mina, valued at 75 drachmæ. *Oalmet.*

MIND, denotes the faculty of distinct perception between good and evil, truth and falsehood, 2 *Cor.* iii. 14.---The renewed part of man, *Rom.* vii. 25.---The heart, *Gen.* xxvi. 35.---Memory, *Pf.* xxxi. 12.---End or design, *Prov.* xxi. 27.---The will, 1 *Pet.* v. 2.

MINISTER, properly signifies one who serves or waits on another, *Exod.* xxiv. 13.---Applied to Christ, *Heb.* viii. 2. presenting in heaven the merits of his sacrifice, as the high-priest brought blood into the most holy place, *Exod.* xxx. 10.---To such as dispense the word and sacraments in the church, 1 *Cor.* iv. 1.---To magistrates, *Rom.* xiii. 6. To the angels, always ready to execute God's commands. *Pf.* civ. 4.

MINNI, *Jer.* li. 27. denotes Minias, a province of Armenia; whence this last name; mountains of Minni.

MINNITH, a city beyond Jordan, four miles from Hesbon, *Judg.* xi. 33. called also Menäith.

MIRACLE, denotes an event happening out of the ordinary course of nature, or an effect superior to the general and known laws of nature; as if a man should for a long time together walk unhurt in the midst of the most violent fire, *Dan.* iii. 25. Every event therefore which cannot be explained, from the nature of the thing in which it happens, is to be accounted miraculous: as whatever is thus inexplicable, is entirely out of that order, in which the powers of

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of nature stand mutually connected. For instance, the turning water into wine, *John* ii. 9. But it follows not, that every miracle may surpass the powers of all created beings; these powers being so tied down by virtue of that order, in which they stand mutually conjoined, as to act only under certain conditions, and not to their full extent. The production therefore of a miracle requires only either the production of new modes, or of new compound bodies, by a new combination of the simple substances, or elements of bodies, already extant, without the expence of any new creation, God in all his operations employing a minimity of action, the great œconomical law both of nature and of divine providence.---Miracles are the credentials of heaven, to awaken the attention of the world to any revelation God is pleased to make to mankind; in order to examine, whether the revelation is worthy of God, and of any great importance to the world; which, upon an impartial examination, will be found to be the case of the Christian revelation, as the highest display of the divine perfections in favour of wretched man, who is unspeakably benefited by this condescension of heaven.

MIRIAM, sister of Moses and Aaron, and daughter of Amram and Jochebed. *Exod.* ii. *Numb.* xii. 2.

MISCHNA. See TALMUD.

MISHAL, *Josh.* xxi. 30. or *Masbal*, 1 *Chron.* vi. 74. a city of the tribe of Asher, levitical; bordering upon mount Carmel, near the sea, according to Eusebius.

MISRAIM. See MIZRAIM.

MITE, a small piece of money, of the value of seven farthings English money, or two-pence according to others; mentioned *Luke* xxi. 2.

MITHCA. See METHCA.

MITHRIDATH, was one of those who signed the letter written to Artaxerxes, king of Persia, against the Jews, to hinder them from building the walls of Jerusalem. *Ezra* iv. 7.

MITYLENE, capital of the island of Lesbos, *Acts* xx. 14. now giving name to the whole island.

MIZAR, *Pf.* xlii. 6. supposed to be a hill near Zoar; though the Jews are at a loss about it at this day.

MIZPAH, or *Mizpeh*, a city of the tribe of Judah, *Josh.* xv. 38. to the south of Jerusalem, and north of Hebron.

MIZPAH, a city in the tribe of Gad, in the mountains of Gilead. *Gen.* xxxi. 49.

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MIZPAH, *Josh.* xi. 3. a country at the foot of mount Hermon, towards the head of the Jordan, to the east of Sidon.

MIZRAIM, or *Misraim*, son of Ham, *Gen.* x. 6. Mefer, or Miser, was father of the Mizraim, or Egyptians, and himself is commonly called Mizraim; though it is more probable, that Mizraim, being the dual number, signifies rather the two Egypts, the higher and lower, than the father of this people.

MIZREHOTH-MAIM, a city mentioned *Josh.* xi. 8. thought by some to be Sarepta; where salt was made from sea-water by exhalation, as the word denotes.

MNASON, of whom mention is made *Acts* xxi. 16. an ancient disciple, a Jew by birth, and converted by Jesus Christ himself, and put into the rank of the seventy disciples. St. Paul lodged in his house at Jerusalem, in the year of our Lord 58.

MOAB, son of Lot and of his eldest daughter, *Gen.* xix. 31. father of the Moabites, who dwelt to the east of the Dead sea, upon the river Arnon; between whom and the Israelites there was great enmity, which gave occasion to many wars.

MODERATION, is the virtue of acting in prosperity according to the prescription of the law of nature, and is opposed to insolence and prodigality, *Philip.* iv. 5. by the former we incur the hatred and enmity of mankind, by the latter the loss of our happy state; whence appear the advantages of *moderation*.

MODIN, a city or town of the tribe of Dan, celebrated for being the dwelling and burying-place of Mattathias and his sons, so well known by the name of the Maccabees, *1 Macc.* ii. 1. not far from Diospolis, according to Eusebius.

MOHOLI. See MAHALI.

MOLADAH, a city of the tribe of Simeon, *Josh.* xv. 26. and xix. 2. originally assigned to Judah.

MOLOCH, *Molech*, *Milcom*, or *Melchom*, a god of the Ammonites, to whom they dedicated their children, by making them pass through the fire in honour of that deity, *Lev.* xviii. 21. offering them in actual sacrifice, *Pf.* cvi. 37. *Isa.* lvii. 5.---A custom expressly forbidden the children of Israel, *Lev.* xviii. 21.---Many imagine that Moloch was the same with Saturn. Calmet endeavours to prove, that this idol signified the sun, or the king of heaven.

MONEY, denotes the eminent price of things, or the common

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common measure or standard of the value of all other things, devised by men for facilitating commerce; which was originally carried on by barter, the vulgar price of things. It does not appear that the Jews had any coined or stamped money among them, till Antiochus Sidetes, king of Syria, granted Simon Maccabæus the privilege of coining money in Judea. The ancient Hebrews transacted their business by weight of metal, and not by stamp or coin.

A TABLE of the JEWISH COINS or MONIES,

With their Values in ENGLISH MONEY, according to Dr. ARBUTHNOT.

				£.	s.	d.
Gerah	-	-	-	00	00	1 $\frac{15}{16}$
10	Bekah	-	-	00	01	1 $\frac{11}{16}$
20	2	Shekel	-	00	02	3 $\frac{1}{8}$
1200	120	50	Maneh, or Mina Hebraica	05	14	0 $\frac{3}{4}$
60000	6000	3000	60			
Talent				342	03	9

Solidus aureus, or Sextula, worth 00 12 0 $\frac{1}{2}$

Siclus aureus, or gold shekel 01 16 6

A talent of gold - - - 5475 00 0

MONTH, is a space of time measured either by the sun, passing the Zodiac, and called Solar; or by the moon, running through the whole Zodiac, and called Lunar: and both are either astronomical, consisting not only of whole days, but of supernumerary hours, minutes, &c. or civil or calendar months, consisting of whole days only, coming the nearest possible to some astronomical month, either solar or lunar, consisting alternately of 30 and of 29 days, as appears from the following table. When we say, that the Jewish months answer to ours, this is to be understood with some latitude; for lunar months can never be reduced exactly to solar. The vernal equinox falls between the 20th and 21st of March, according to the solar year: but in the lunar year, the new moon will fall in the month of March, and the full in April. So that the Hebrew months will commonly answer to two of our months, and partake of both. A month of 30 days intercalated between Ader and Nisan is called Veadar.

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The names of the months of the holy year were,

1. Nisan	30	} answering to our	March
2. Jiar	29		April
3. Sivan	30		May
4. Thammuz	29		June
5. Ab	30		July
6. Elul	29		August
7. Tifri	30		September
8. Marcheuan	29		October
9. Casleu	30		November
10. Tebeth	29		December
11. Shebat	30		January
12. Ader	29		February.

The names of the Months of the civil year were,

1. Tifri	30	} answering to our	September
2. Marcheuan	29		October
3. Casleu	30		November
4. Tebeth	29		December
5. Shebat	30		January
6. Ader	29		February
7. Nisan	30		March
8. Jiar	29		April
9. Sivan	30		May
10. Thammuz	29		June
11. Ab	30		July
12. Elul	29		August.

MOON, is the secondary planet, or satellite of our earth, turning on its axis in the same time that it revolves round our earth; by which means the same surface is constantly turned towards us. As the moon enlightens the earth, by reflecting the sun's light, so in like manner the earth enlightens the moon. Her surface, like that of our earth, is varied with mountains, valleys, seas and lakes; a chart of which is given by Hevelius and others: a matter not of mere curiosity, but extremely useful, as by its means lunar eclipses and the occultations of the stars by the moon may be more accurately observed, and an opportunity given of reducing her motion to some degree of regularity. The various appearances of the moon is owing to her different position with respect to the earth, being in herself always half enlightened by the sun.---As the sun presides over the day, so the moon over the night. The sun regulates the course of the year, as the moon does that of the month; the

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the former is king, as the latter is queen of heaven.---The course of the moon was appointed by God for determining the celebration of the Jewish festivals and solemn assemblies.---Figuratively, moon denotes the church, on account of her borrowed lustre from Christ, the Sun of righteousness, *Cant.* vi. 10.---The world and all its enjoyments, because of their changeableness, instability, and uncertainty. *Rev.* xii. 1.

MORASTHI, the same as *Marefha*; which see.

MORDECAI, son of Jair, of the race of Saul, and one of the chief of the tribe of Benjamin; carried captive to Babylon by Nebuchadnezzar.---In the reign of Ahasuerus, Mordecai was greatly preferred through the interest of his niece Esther, taken by that monarch to succeed Vashti as queen. See the book of *Esther*.

MOREH, (*Valley of*) near Sichem, or Shechem; it is also called the plain of Moreh. *Gen.* xii. 6.

MORESETH-GATH, the same as *Marefha*.

MORIAH, a mountain upon which the temple of Jerusalem was built by king Solomon, *2 Chron.* iii. 1. thought to be the place where Abraham was about to offer Isaac.

MORNING, denotes the first part of the day, or time of sun-rising, *Mark* xvi. 2, &c.---The morning and the evening make the day, or 24 hours, according to the Hebrews, who began their day from the evening.---The general resurrection, *Pf.* xlix. 14. death being called the night, and compared to sleep, *John* ix. 4. and xi. 11.---*Wings of the morning*, *Pf.* cxxxix. 9. denote the sun-beams, because of the quickness of their motion, almost instantaneous.

MOSEROTH, one of the encampments of the Israelites in the wilderness; in the neighbourhood of Kedish, and near to mount Hor, where Aaron died, *Numb.* xxxiii. 30. thought to be the same with Hazerath.

MOSES, son of Amram and Jochebed, of the tribe of Levi, born in Egypt in the year of the world 2433, before Christ 1574; providentially delivered from the general slaughter made by king Pharaoh of all the Hebrew male children, and appointed by God to deliver his people from their Egyptian bondage, and execute divine judgments on the land of Egypt; author of the Pentateuch and of the book of Job, according to the generality of the ancients, and of 11 psalms, beginning at the 90th and ending at the 100th. Though others think that no stress can be laid on the title of a psalm to ascertain its author, the greatest part of the

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titles not being original, nor indeed very ancient; and some are misplaced.

MOUNTAINS (*Valley of*) *Zech.* xiv. 5. denotes the valley round about Jerusalem.

MURDER, signifies properly the act of taking away the life of another unlawfully, *Mark* xv. 7. This is either open voluntary murder, or assassination; both done with malice prepense, and the latter by insidiously lying in wait for the life of another; and both always punished among the Hebrews with death.----Man-slaughter committed through inattention, without any premeditated design, is culpable, and deserves animadversion, on account of that inattention, which ought to be guarded against; but if the person guilty is unlawfully employed, this infers a higher degree of culpability. Open murder, if not done in self-defence, does also, as was said, deserve death.----If slaughter is committed by accident, without the least intention of the slayer, who is lawfully employed, it is called casual, involuntary, or accidental; and punished among the Hebrews by banishment, for the life of the high-priest: and for this purpose cities of refuge were appointed, *Numb.* xxxv. 28. After which the slayer might return to his own city. But the voluntary murderer was put to death, without remission or redemption, *ib.* 31. and the kinsman of the person murdered might kill him with impunity, *ib.* 27. and drag him away even from the altar, if he took refuge there, *Exod.* xxi. 14.---If a dead body was found in the fields, and the murderer unknown, the elders and judges of the neighbouring places were to repair to the spot, and examine what city lay nearest to it; the elders of this last place were to take a heifer which had never been yoked, and lead it to some rude uncultivated spot, where its throat was to be cut; and washing their hands over the heifer, were to declare their innocence, and deprecate the guilt of innocent blood. *Deut.* xxi. 1--8.

MUSHI, son of Merari, chief of the family of the Levites; named Mushites, *Numb.* iii. 33.

MUSIC, is the art of measured tones; which arise from the comparing together two sounds, one called grave, the other acute; the former owing to the slower vibrations of a string, the latter to the quicker. Experience shews, that some tones are agreeable, others disagreeable to the ear, when perceived at the same time. The first are usually called consonants, the last dissonants: the number of the former amount only to 4, (including the unison, which is

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as 1 to 1) namely, the octave, 2 to 1; the third, 4 to 3; the quint, 3 to 2; the sixth, 5 to 3; which are the mutual proportions of the vibrations of two strings sounded together, to form consonants. All other proportions are dissonants. It is remarkable, that all the consonants are expressible in small numbers; which is not the case with the dissonants, especially when they sound very badly. And thus it is evident, that no tone can coincide with another, and sound agreeably, unless the vibrations of the one often concur with those of the other. If this happens not, we are not capable of distinguishing the vibrations. Here then every thing is measured and determined; and hence Leibnitz justly calls music, a secret or unobserved arithmetical practice of the soul, unconscious of its forming calculations. For how is it possible to distinguish one tone from another, but by the number of vibrations, which are produced at the same time in the air?---Music, among the ancients, constituted the fourth branch of mathematics, though undeservedly, as borrowing only some proportions from arithmetic; the skill and ingenuity of the artist in combining his sounds being all in all: the other three being arithmetic, geometry and astronomy; and music they called harmonics.---The ancient Hebrews had a great turn for music and musical instruments, which they used in their religious worship, their public and private rejoicings, at their feasts, and even in their mournings.----Music is of an old date in the world, Moses telling us that Jubal, who lived long before the flood, was the father or master of those who played on instruments. *Gen. iv. 21.*

MYRA, a city of Lycia, at the distance of 20 stadia from the sea, with a port, where St. Paul embarked on board a vessel of Alexandria in order to go to Rome. *Acts xxvii. 5.*

MYSIA, a province of Asia Minor; here St. Paul preached, *Acts xvi. 7.* situate between Bithynia to the north, Troas to the south, Phrygia to the east, and the Hellespont to the west.

MYSTERY, in general denotes whatever is undiscoverable by mere reason, left to itself; and is either such as being revealed, is readily admitted by reason, as to its possibility, though incapable of perceiving the modus or manner: such as the origin of the world and of mankind, the rise of moral evil by the fall of our first parents, its propagation in their posterity, the mission of the Son of God for the salvation of mankind, the last judgment, the resur-

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resurrection from the dead, rewards and punishments after this life, &c. or such truths, the possibility of which reason indeed cannot perceive, and are therefore above it; yet cannot with certainty aver, that they are in themselves impossible, or contrary to reason: that is, though reason cannot see whether and in what manner these truths cohere with those of mere reason, yet it sees not that they contradict them: for instance, the doctrine of the Trinity, incarnation, creation out of nothing, &c. *1 Tim. iii. 16.* and reason perceiving that these doctrines are connected with the other revealed truths, which are necessary to the salvation of man, scruples not to admit them, though incapable fully to comprehend them; in which case they would cease to be mysteries.--In nature are several sensible qualities, but imperfectly explicable, and by no means fully comprehensible.---Having therefore, from proper motives of credibility, given our assent to mysteries, it only remains to defend them against objections; as whatever cannot stand the test of strict demonstration, must be certainly false; whatever is contrary to reason, is contrary to absolutely necessary truths: but what is above reason, clashes only with contingent truths, or the laws of convenience or fitness, which God has established in the world; in consequence of which miracles are possible, by either totally reversing or occasionally suspending those laws.

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NAAM, or *Naham*, son of Caleb, *1 Chron. iv. 16.*
NAAMAH, an Ammonitess, wife of Solomon, and mother of Rehoboam. *1 Kings xiv. 21.*

NAAMAH, a city of the tribe of Judah. *Josh. xv. 41.*

NAAMAH, or *Naamath*, a city whence Zophar came, Job's friend. *Job ii. 11.*

NAAMAN, general of the army of Benhadad, king of Syria, who being afflicted with a leprosy, was cured by washing seven times in the river Jordan, according to the command of Elisha the prophet, *2 Kings v.*---The number of times prescribed for washing was conformable to the law

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law of lepers, *Lev. xiv. 7, &c.*---Naaman's request to be forgiven the sin of attending his master to the temple of Rimmon, must certainly refer to the time past, and not to that to come; as if he begged for an indulgence in idolatry, or for an indulgence of countenancing his master's idolatry by his presence.

NAARAI, or *Hezrai*, one of the valiant men of David's army. *1 Chron. xi. 17.*

NAARAN, a city of Ephraim. *1 Chron. vii. 28.*

NAARATH, a city belonging to the tribe of Ephraim, five miles from Jericho, according to Eusebius.

NABAL, a rich but churlish man, of the tribe of Judah, and race of Caleb; who had great plenty of flocks and herds, but refused to give David and his followers, in their distress, any provisions, though modestly requested, *1 Sam. xxv.* David resenting this harsh treatment, marched with 400 men, fully resolved to put Nabal and his family to the sword. But Abigail, Nabal's wife, being informed of the manner in which her husband treated David's servants, and fearing David's resentment for this insult, presently made ready provisions, and, unknown to her husband, went with them herself to meet David; and wrought upon him so far, as made him thank God for sending her to appease his anger. Abigail returning home, gave Nabal an account of the danger he was in; which so affected him, that he sickened, and died in ten days after; upon which David took Abigail to wife.

NABATH. See NEBAT.

NABATHÆANS, or *Nabathites*, inhabitants of Nabathæa, a country of Arabia, *1 Macc. v. 24.* extending from the Euphrates to the Red sea, in Arabia Petræa. There is scarce any mention of this people in the writings of the Hebrews, before the time of the Maccabees.

NABO. See NEBO.

NABONADIUS. See BELSHAZZAR.

NABONASSAR. See BALADAN.

NABOPOLASSER. See NEBUCHADNEZZAR.

NABUCHODONOSOR. See NEBUCHADNEZZAR.

NABOTH, an Israelite, of the city of Jezreel; who had a fine vineyard near king Ahab's palace at Jezreel, which he refusing either to give or sell the king, was, by the command of his queen, Jezebel, falsely accused, condemned, and stoned to death.

NACHON, mentioned only *2 Sam. vi. 6.* supposed to be the name of a man, in whose threshing-floor Uzzah was

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was struck dead, for presuming to touch the ark, which none but the priests were to do. Others translate *Nachon* appellatively, the prepared floor, the floor of Obed-Edom, which was near, prepared to place the ark in, in or very near Jerusalem. It is called, 1 *Chron.* xiii. 9. the floor of Chidon.

NACHOR. See NAHOR.

NADAB, son of Aaron, and brother of Abihu, who offering incense with strange or common fire, and not with that which had been miraculously lighted up upon the altar of burnt-offerings, was slain by the Lord, together with his brother. *Lev.* x. 12.

NADAB, son of Jeroboam, the first king of Israel, after reigning two years, was assassinated while he was at the siege of Gibbethon.---The scripture speaks of him as a wicked prince, and a follower of the evil example of his father Jeroboam. 1 *Kings.* xv.

NAHABI. See NAHBI.

NAHALEL, a city of Zebulun, *Josh.* xix. 15. levitical, *Josh.* xxi. 35. of which the tribe of Zebulun did not make themselves complete masters, but permitted the Canaanites to dwell in it, *Judg.* i. 30. Its situation is not exactly known.

NAHALIEL, an encampment of the Israelites upon the river Arnon. *Eusebius.*

NAHAM. See NAAM.

NAHAMATH. See NAAMAH.

NAHARAI, a native of Beeroth, a man of great valour, and armour-bearer to Joab. 2 *Sam.* xxiii. 37.

NAHASH, a king of the Ammonites, who, laying siege to Jabesh-Gilead soon after the election of Saul to be king of Israel, was defeated and killed by that monarch, 1 *Sam.* xi. Nahash refused terms of accommodation, but on the shameful condition of having every one's right eye pulled out, to render them incapable of using the bow; upon which the elders of Jabesh begged a truce of seven days, in which time, if they had no relief, they agreed to surrender themselves upon his own conditions. They therefore sent to Saul to Gibeah; who setting out in the evening, and marching all night, by break of day surprized the camp of the Ammonites; and dividing his army into three bodies, charged them with so much fury, that he entirely routed them.

NAHASH, king of the Ammonites and friend to David, probably son to him just now mentioned. 2 *Sam.* x. 2.

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NAHASH, father of Abigail and Zeruiah ; thought to be the same with Jesse, father of David, 2 *Sam.* xvii. 25. and 1 *Chron.* ii. 13. as if he was a shrewd crafty fellow: that name denoting a serpent.

NAHBI, or *Nababi*, one of the spies sent by Moses to view the land of Canaan. *Numb.* xiii. 14.

NAHOR, or *Nachor*, son of Serug, and father of Terah, *Gen.* xi. 22.---The name also of a son of Terah, and brother of Abraham: *Gen.* xi. 26.

NAHUM, the seventh of the twelve minor prophets, a native of Elkath, or Elkoshai, a village of Galilee, the ruins of which were to be seen in Jerome's time ; the circumstances of whose life and death are utterly unknown. The style of this prophet is bold and highly figurative, and hardly to be exceeded by the greatest masters in oratory. Authors differ as to the time in which he prophesied.

NAIN, a city of Palestine, wherein our Saviour restored the widow's son to life, as they were carrying him out to be buried.---This city was near Tabor, towards the south. *Eusebius.*

NAIOTH, a place near Ramah, where Samuel and his sons dwelt. 1 *Sam.* xix. 23.

NAKED, besides its ordinary signification of being altogether unclothed or uncovered, *Gen.* ii. 25. denotes such as have but few clothes on, 1 *Sam.* xix. 24.---Figuratively, one naked in his guilt, and exposed to the wrath of God, without interest in Christ and his righteousness, *Rev.* iii. 17.---One stripped of all worldly goods, *Job* i. 21.---A thing known and manifest, *ib.* xxvi. 6. *Heb.* iv. 13.---*Nakedness of a land*, *Gen.* xlii. 9. signifies its weak and exposed parts. ---*To uncover the nakedness of any one*, denotes an unlawful copulation, or an incestuous marriage, *Lev.* xx. 19.---The nakedness of Adam and Eve was what they were not sensible of, unexposed as they were to inclemency of weather, to irregular appetites, exciting irregular motions in their bodies ; were therefore not ashamed. *Gen.* ii. 25.

NAME, properly denotes a distinguishing appellation ; and applied to God, signifies any thing by which he reveals his nature and will, *Exod.* iii. 13, 14. his attributes, *ib.* xxxiii. 19. his will and purpose concerning salvation by Christ, *John* xvii. 6. his word, *Pf.* v. 11. his wisdom, power, and goodness, displayed in creation and providence, *ib.* viii. 1---9. his worship and service, 1 *Kings* v. 5, &c. ---Applied to Christ, it signifies his Deity and perfections, *Isa.* ix. 6. *Matt.* i. 23. his authority and commission, *ib.* vii. 22.

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vii. 22. the preaching or professing his Gospel, *Matt. x. 22, &c.*---Applied to man, it denotes, besides his proper name, his reputation or character, *Deut. xxii. 14.* his memory, *ib. xxix. 20.* his posterity, *ib. xxv. 7, &c.*---To take the name of God in vain, *Exod. xx. 7.* is to swear falsely, rashly, wantonly, or presumptuously. To know one by name, *Exod. xxxi. 12.* denotes distinction, friendship, particular familiarity.

NANAEA, or *Anais*, the name of a goddess worshipped in Elymais, a town in a cognominal province, whose temple was very rich, 1 *Matt. vi.* attempted to be plundered by Antiochus Epiphanes, but without success. Authors differ as to the goddess which was worshipped there, but the generality affirm it was Diana, the same that Strabo calls Anais, or Anaitis. There was an Anais of Ecbatana, according to Plutarch.

NAOMI, wife of Elimelech, and mother-in-law of Ruth.

NAPHTALI, the sixth son of Jacob by Bilhah, Rachel's handmaid.---The limits of this tribe were extended into upper and lower Galilee; having Jordan to the east, the tribes of Asher and Zebulun to the west, Libanus to the north, and the tribe of Issachar and sea of Galilee, or Genesareth, to the south. The soil in this part of Palestine was very fruitful in corn and oil.

NAPHTHAR. See NEPHI.

NAPHTUHIM, the fourth son of Mizraim, *Gen. x. 13.* who probably peopled the parts between Syene and Meroe, of which Napata was capital. *Ptolemy.*

NARCISSUS. St. Paul, in his epistle to the Romans, (xvi. 11.) says, "Greet them that be of the household of "Narcissus, which are in the Lord." It doth not follow from hence that Narcissus was himself a Christian, though the Greeks make him bishop of Athens and a martyr, and place him in the number of the seventy disciples.

NASHI. See NASI.

NASHON, son of Aminabab, head of the tribe of Judah at the time of the Exodus.

NASI, or *Nasbi*, prince; a name given by the Hebrews to the heads of tribes. At this day it is appropriated to signify the chief, the president, the first judge of the sanhedrim.

NATHAN, son of David and Bathsheba, and father of Mattathia. *Luke iii. 31.*

NATHAN, a famous prophet, who appeared in Israel in the time of David, and convinced that prince, by a natural and

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and ingenious parable, of the greatness of his crime in the affair of Bathsheba. *Sam. ii. 11.*

NATHANIEL, a disciple of our Lord and Saviour Jesus Christ.---The manner of whose conversion is related *John i. 45, &c.*---Many have supposed him to be the same with Bartholomew, since the evangelists who mention Bartholomew say nothing of Nathaniel; and John, who mentions Nathaniel, takes no notice of Bartholomew.

NATURE, properly denotes the active powers or essence of a thing, *Heb. ii. 16.*---The order established in the world, *Rom. i. 26, 27.*---Common sense, *ib. ii. 14. 1 Cor. xi. 14.*---Our corrupt sinful estate by birth, as inclined to every evil, *Eph. ii. 3.*---*Natural body*, is that considered with respect to its natural qualities, *1 Cor. xv. 44.* and opposed to *spiritual*, *ib.* considered with respect to its modes, being active and vigorous, in full subjection to the soul; whereas the natural is only in partial, and cumbersome and clogging; the spiritual, on the contrary, light and airy; not subject to hunger or thirst, to injuries from heat or cold, to death or infirmities, *&c.*---*The natural man*, *1 Cor. ii. 14.* signifies the man unrenewed, or in his natural state of corruption, under the influence of his senses, imagination and passions; the same with the old man.

NAZAREAN, a sect of Christians, who, after their conversion to Christianity, were zealous observers of the law of Moses.

NAZARENE, a name applied to Christ, *Matt. ii. 23.* from his being an inhabitant of Nazareth, a place contemptible or of no account, *John i. 46.*---A name also appropriated to Christians in scorn or contempt, *Acts xxiv. 5.*

NAZARETH, a little city in the tribe of Zebulun, in lower Galilee, to the west of Tabor, and east of Ptolemais.---This city is much celebrated for having been the usual place of residence of our Blessed Saviour for the first thirty years of his life, *Luke ii. 51.* situate on an eminence, with a precipice on one side. *Luke iv. 29.*

NAZARITE, one who made a vow of observing a more than ordinary degree of purity; such engaging themselves to abstain from wine and all intoxicating liquors, to let their hair grow without cutting or shaving, not to enter into any house that was polluted by having a dead body in it, nor to be present at any funeral, *Numb. vi. 8.* and if any one died suddenly in their presence, they began anew the ceremony of the Nazariteship, which generally lasted eight

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eight days. Males or females might take upon them this vow, either for life or for a certain time. A child might be made a Nazarite from his birth by his parents, *Judg.* xiii. 5--7. *1 Sam.* i. 10, 11.---The time of the vow being expired, he was to go to the door of the tabernacle, and there offer his sacrifices; a he-lamb for a burnt-offering, an ewe-lamb for a sin-offering, and a ram for a peace-offering, with the basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil; and their meat-offering and drink-offering. Then the hair of his head was to be shaved at the door of the tabernacle, and to be put in the fire, which is under the sacrifice of the peace-offering; and the sodden shoulder of the ram, and one unleavened cake, and one unleavened wafer, were to be put upon the hands of the Nazarite, and the priest was to wave them; which, with the wave-breast and heave-shoulder, were the priests; the rest of the flesh of the peace-offering, with the remaining cakes and wafers, was eaten by the Nazarite and his guests. *Numb.* vi. 13, &c.

NEAH, a city of the tribe of Zebulun, *Josh.* xix. 13. called also Nea, or Noa.

NEAPOLIS. See SHECHEM.

NEAPOLIS, now called Napoli, a city of Macedonia, whether St. Paul came after he left the isle of Samothracia, *Acts* xvi. 11. at the distance of about 12 miles to the east of Philippi. *Antonine.*

NEARIAH, fifth son of Shechaniah, one of those valiant men who attacked the remnant of the Amalekites in mount Seir, defeated them, and occupied their country. *1 Chron.* iv. 42.

NEBACHAZ, in our version *Nibhaz*, *2 Kings* xvii. 31. a god of the Avites. Who this God was is not known; it may denote Nebo, an idol of the Babylonians. The rabbins think that Nebachaz had the shape of a dog, something like the Anubis of the Egyptians; *nabach*, in Hebrew, signifying to bark.

NEBAIOTH, eldest son of Ishmael, *Gen.* xxv. 13. thought to be father of the Nabathean Arabs.

NEBALLAT, a city of Benjamin. *Neb.* xi. 34.

NEBAT, or *Nabath*, of the tribe of Ephraim, and race of Joshua; was father of Jeroboam, first king of Israel.

NEBO, or *Nabo*, a city of Reuben, *Numb.* xxxii. 38. which being in their neighbourhood, Moab became masters of. *Jer.* xlviii. 1.

NEBO,

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NEBO, a mountain beyond Jordan, where Moses died. *Deut.* xxxii. 49.

NEBO, a city of Judah, *Ezra* ii. 29. and x. 43. *Neb.* vii. 33. thought to have been the village of Nabau, eight miles to the south of Hebron; deserted in Eusebius and Jerome's time.

NEBO, the name of an idol of the Babylonians, *Isa.* xlvi. 1. which Calmet supposes to be the same with Bell.

NEBUCHADNEZZAR, *Nebuchadrezzar*, or *Nebuchodonosor*, otherwise called *Sansuchin*, began to reign at Nineveh in the year of the world 3335, before Christ 665. After this prince had conquered Arphaxad, king of the Medes, he required the inhabitants of Phœnicia, Judea, and all the countries adjoining to them, as far as Ethiopia, to acknowledge him as king; they refusing, he sent his general, Holofernes, to reduce all the nations who would not acknowledge him and submit to his empire.---The success of whose expedition is related in the book of Judith; generally supposed to be a romance, rather than a genuine history.

NEBUCHADNEZZAR, otherwise *Nabopolassar*, father of Nebuchadnezzar the Great, and founder of the Babylonish empire, in the year of the world 3378, before Christ 622.

NEBUCHADNEZZAR the Great, son and successor of Nabopolassar, in the year of the world 3399, before Christ 601, by whom the Jews were carried into captivity to Babylon.---This monarch had two very remarkable dreams, which, with their interpretations, may be read in the second and fourth chapters of Daniel.---Nebuchadnezzar died in the year of the world 3442, before Christ 558, after having reigned 43 years. His disease was a mania, the effect of a depraved imagination, owing to a disordered brain, and not more extraordinary than what happens in a lycanthropy or cynanthropy, or than in persons who fancy their bodies to be glass, or in the effects of philters and narcotics on the brain and spirits: all which we may then hope to explain, and not before, when we shall have gained a more accurate knowledge of the structure of the brain, and of the manner in which soul and body stand united.---It is, however, certain from experience, that as we see by the eyes, hear by the ears, &c. so we think by the brain; and that as our sensations are affected by the disorders of the organs of sense, so are our thoughts by those of the brain. *Platner, Winckler.*

NEBUS.

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NEBUS-HASHAN, one of the generals in Nebuchadnezzar's army. *Jer.* xxxix. 13.

NEBUZAR-ADAN, general of Nebuchadnezzar's army, and the chief officer of his household. *Jer.* xl.

NECEB. See **NEKEB.**

NECESSARY, or *Necessity*, is what cannot but be, or what is immutable, or the contrary to which is impossible: thus it is necessary that the whole be greater than any one part.---Necessity is twofold, absolute and hypothetical; the former depends on the essence of a thing; as in the instance already given, the predicate of the proposition, *greater than any one part*, is determined by the very essence of *the whole*: the latter, *viz.* hypothetical necessity, is that, the contrary of which cannot be, on account of something external, which is called the condition: thus it is necessary that ice should melt at the fire.---Absolute necessity is otherwise called simple, geometrical, metaphysical, logical, internal, and, by Lucretius, intestine necessity. Hypothetical necessity, or that of the condition, is either physical or moral: the former is that, the condition of which consists in physical or natural things, as the above instance of the ice: the latter, or moral necessity, is that, the conditions of which are placed in moral things; thus a conscientious man cannot be guilty of any thing that is contrary to the law of God, *Heb.* ix. 16. in consequence of his being conscientious.---God is absolutely necessary in his existence, his essence, and consequently his attributes; as are also the essences of contingent things, because eternal and immutable, but not their existence, which depends on the will of a necessarily existent being, and is a proof of his existence, *Isa.* xlv. 6. and xlviii. 12.---Necessity signifies constraint, *2 Cor.* ix. 7.---Poverty, *Rom.* xii. 13.

NECHO, or *Necho*, a king of Egypt, who carried his arms as far as the Euphrates, and conquered the city of Carchemish; but did not long enjoy the fruits of his victory, for this city was soon after taken from Necho by Nebuchadnezzar. Necho deposed Jehoahaz, king of Judah, and set up Eliakim, or Jehoiakim, in his room; and exacted the payment of one hundred talents of silver, and one talent of gold, *Jer.* xlv. 2. He was son of Psammetichus, king of Egypt. *Herodotus.*

NECROMANCY, denotes the inquiring into futurity, by consulting the dead; a branch of magic. The appearance of Samuel to Saul at Endor, *1 Sam.* xxviii. 11. seems to have happened without the interposition of the witch, upon

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upon the bare naming him, as appears from the surprize of the woman at his appearance; as also from the discovery, that Saul was the enquirer, who treated persons of that profession with rigour and severity.---What forms of enchantment were used on these occasions is not easy to determine; but that there were several spells and invocations used, appears from Lucan, who brings in Erichtho animating a dead body, in order to tell young Pompey the fate of the civil war.---The law is very express against this practice, *Deut. xviii. 11.* and the punishment allotted for it was to be stoned to death. *Lev. xx. 27.*

NEGINOTH, a term read before some of the psalms; as *Pf. lxxvii.* signifying stringed-instruments of music, to be played on by the fingers of women-musicians; and the title of those psalms, where it is found, may be thus translated; *A psalm of David, to the master of music, who presides over the stringed-instruments.*

NEHELAMITE, a title by which Shemajah, a false prophet, is distinguished, *Jer. xxix. 24.* and may signify a dreamer: or that he was of Nahalal, a city of Zebulun. *Josh. xix. 15. Judg. i. 30.*

NEHEMIAH, son of Hachaliah, born at Babylon during the captivity, *Neh. i. 2.* was made tirsathah, or cup-bearer, to Artaxerxes Longimanus; and being much in the favour of that prince, obtained a commission from him to return for a time to Jerusalem, and repair its walls and gates, and regulate many abuses that had crept into the administration of public affairs. He afterwards returned to Babylon, according to the promise he had made to king Artaxerxes, about the thirty-second year of this prince, in the year 3563. From thence he returned again to Jerusalem, where he died in peace about the year of the world 3580, before Christ 420; having governed the people of Judah for about 30 years.

NEHUSHTA, daughter of Elnathan, and mother of Jehoiachin, king of Judah. *2 Kings xxiv. 8.*

NEHUSHTAN, (Heb. *a bit of brass*) the name given by Hezekiah, in contempt, to the brazen serpent made by Moses, *2 Kings xviii. 4.* when misapplied to idolatrous purposes.

NEIEL, a city of the tribe of Asher. *Josh. xix. 27.*

NEIGHBOUR, properly denotes one dwelling near another, *2 Kings iv. 3.*---A name extended by our Saviour to every man, of what country or profession soever, and even to enemies; in opposition to the Pharisees, who re-

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strained the appellation to their own countrymen. *Matt. v. 43. Luke x. 20, &c.*

NEKEB, or *Neceb*, a city of Naphtali. *Josh. xix. 33.*

NEMUEL, son of Eliab, of the tribe of Reuben, *Numb. xxvi. 9.* also name of a son of Simeon, head of the Nemuelites. *ib. 12.*

NEOMENIA, new moon. Moses appointed certain sacrifices on the new moons, or beginning of every month, *Numb. xxviii. 11, &c.* To determine the time was in the care of the magistrates, who met for this purpose on the last day of the month, and sat in a certain place from morning to night, to hear the witnesses of the new moon's appearance, and settle the time. For this purpose they used astronomical calculations, and were to judge whether the testimonies agreed with the calculation. If so, the president of the assembly proclaimed the new moon. And tho' they preferred the appearance of the moon to any calculation, yet it often happened, when the sky was overcast, that the moon could not be seen, or that the witnesses came too late before the magistrates; in which case they appointed the following day for the new moon, adding this reason, that it was determined by heaven. They then proclaimed the new moon by sound of trumpet, and setting open the gate of Nicanor, the great brazen gate to the east, the grand entrance into the farther court, in which stood the temple and altar. And after the daily morning sacrifices, they offered those appointed, *Numb. xxviii. 11, &c.* with their meat-offerings and drink-offerings. *Reckenberger.*

NEOPHYTE, or novice; a name given to new converts to Christianity, or to those newly baptized, whether young or old in years; used 1 *Tim. iii. 6.* It properly denotes trees newly set or planted. Pollux says, it is an antiquated word, though we find it in Aristophanes. *Mossheim.*

NEPHI, or *Naphthar*, the place where Nehemiah found the muddy water, which was in the pit where the holy fire had been hid. 2 *Macc. i. 36.*

NEPHTOAH, the name of a fountain in the tribe of Benjamin. *Josh. xv. 9.*

NER, son of Abiel, and father of Abner, Saul's general. 1 *Sam. xiv. 50, 51.*

NEREUS. St. Paul, in his epistle to the Romans, (xvi. 15.) salutes Nereus and his sister.

NERGAL, a god of the Cuthites, 2 *Kings xvii. 30.* worshipped under the shape of a wooden hen.

NERGAL-

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NERGAL-SHAREZER, one of the generals in Nebuchadnezzar's army. *Jer.* xxxix. 3.

NERI, son of Melchi, and father of Salathiel. *Luke* iii. 27.

NERIAH, father of the prophet Baruch. *Jer.* xxxii. 12.

NERO, the Roman emperor, known in scripture only by his surname, Cæsar. To him St. Paul appealed, *Acts* xxv. 21. How he got clear of the accusation of the Jews does not appear. He continued two years at Rome, preaching the Gospel with great freedom, and making converts in the emperor's court, *Philip.* iv. 22.---He returned to Rome in the 12th of Nero, and having made a proselyte of a concubine of this prince, he was seized and imprisoned, but delivered at this time, *2 Tim.* iv. 16, 17. Appearing before him a second time, he was condemned to be beheaded.---Nero is accounted the first persecutor of the Christians, charging them with the burning of Rome, of which he himself was thought to be author; and he exercised great cruelties upon them.

NETHANIAH, a Levite, head of the fifth band of musicians. *1 Chron.* xxv. 2--12.

NETHANIAH, of the royal race of Judah, the father of Ishmael, who slew Gedaliah. *2 Kings* xxv. 23.

NETHER. See **NITRE**.

NETHINIM, were servants who had been given up and dedicated to the service of the tabernacle and temple, and hence their name, to perform the meanest and most laborious services therein, as the carrying of wood and water, &c. The case of the Gibeonites, *Josh.* ix. 27. and afterwards of the Canaanites who surrendered. In *Ezra* viii. 20. the Nethinim are said to have been devoted by David and the other princes to the drudgery of the temple. They were carried into captivity with the tribe of Judah: about 600 of them returned. This number was but small, considering the task imposed upon them; and therefore a solemnity, called Xylophoria, was instituted, in which the people carried wood to the temple in great ceremony, to keep up the fire of the altar. *Josephus*.

NETOPHA, a city and country between Bethlehem and Anathoth, *Ezra* ii. 22. called also Netupha and Netuphat.

NIBHAZ, a god of the Avites; which many suppose had the shape of a dog. *2 Kings* xvii. 31.

NIBHAZ. See **NEBACHUS**.

NIBSHAN, a city of Judah. *Josh.* xv. 82.

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NICANOR, a general of the armies of Antiochus Epiphanes, thrice defeated, and at last slain by Judas Maccabæus.

NICANOR. See **DEMETRIUS**.

NICANOR, one of the first deacons. *Acts* vi. 5.

NICODEMUS, a disciple of Jesus Christ, a Jew by nation, and by sect a Pharisee, and one of the senators of the Jewish Sanhedrim, *John* iii.----After our Saviour's death, Nicodemus, we are told, declared openly his religion, and was deposed from his dignity of senator and drove from Jerusalem; but that Gamaliel, who was his cousin-german, took him to his country-house, maintained him there till his death, when he had him honourably interred near St. Stephen.---There is still extant an apocryphal Gospel under the name of Nicodemus.

NICOLAS, a profelyte of Antioch, one of the most zealous and holy among the first Christians; so that he was chosen one of the seven first deacons of the church of Jerusalem, *Acts* vi. 5. He is supposed to have been the first author and founder of the sect of Nicolaitans, or Nicolaites, who did the greatest dishonour to Christianity, by holding the most obnoxious tenets; allowing adultery and the use of meats offered to idols.---Theodoret says, the two distinguishing characters of this sect were libertinism and folly.---Jesus Christ, in the *Rev.* ii. 6, &c. expressly condemns these heretics. Irenæus calls them a branch of the Gnostics; and says that it was against them St. John wrote his Gospel.---Some ancient writers distinguish Nicolas, the founder of this sect, from Nicolas the deacon.

NICOPOLIS, a city of Epirus, upon the gulph of Ambracia, where St. Paul passed his winter in the year 64, *Tit.* iii. 12. though others say it was Nicopolis of Thrace, near the Nessus.

NIGER, surnamed Simon, of whom mention is made in the Acts of the Apostles, (xiii. 1.) a prophet and teacher.

NIGHT, signifies the time in which the sun is absent, or below our horizon, *Exod.* xii. 30, 31. *Matt.* xxvii. 64. The ancient Hebrews began their day with the evening, ending it the next evening; so that the night preceded the day; hence it is said, *the evening and the morning were the first day*, *Gen.* i. 5. They allowed 12 hours to the night, and as many to the day; which were equal only at the equinox: at other times, when the hours of the night were long, those of the day were very short, and contrariwise.

NILE,

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NILE, a river of Egypt, supposed to have its source in the upper Ethiopia. It is said to proceed from two springs, distant about 20 paces; the largest is something more than 25 palms in depth, and the least about 16 palms. At something above three days journey from the fountain-head the river is wide, and deep enough to carry vessels. After receiving another river, called Jama, the Nile pursues its course westward for above 25 or 30 leagues from its head, where it winds about to the east, and falls into a great lake, probably that of Zaire. At its coming out of this lake it forms several windings to the south, and waters the country of Alata; whence it tumbles headlong between rocks 14 fathom high, with a dreadful noise, and with such thick vapours as at a distance may be taken for clouds. After watering several kingdoms to the east, it continues its course so far into the kingdom of Goiam, as to come within a day's journey of its source; whence it takes a round-about tour, and runs towards Phezolo and Ombarea; then winds about again, and having, from east to north, crossed several kingdoms and provinces, falls into Egypt at the cataracts or water-falls, caused by steep rocks 200 feet high. The water of the Nile falling from these rocks causes a frightful noise, heard three miles off: its fall is with such violence as to form a kind of arch, under which is left a broad way, where travellers may pass without being wet.---At the bottom of these rocks the Nile returns to the usual gentle pace with which it flows through the plains of Egypt. Its channel is about a league broad. When come below Memphis, at 80 miles from Grand Cairo, it is divided into two arms, which form a kind of triangle, the base of which is at the Mediterranean, called the Delta, because of its resemblance to the Greek letter of that name. These two arms are divided into others, which discharge themselves into the Mediterranean, the distance of which from the vertex of the Delta is about 20 leagues. It regularly overflows in the higher and middle Egypt every year in the month of August, which is occasioned by the great rains that fall in Ethiopia in the months preceding; and necessary there, because it scarce ever rains; but less necessary in the lower, because it there frequently rains. This inundation is the cause of much fruitfulness and fertility to the country.

NIMRAH, or *Nimrim*, a city of Gad, to the east of the Dead sea.. *Isa.* xv. 6.

NIMROD, son of Cush, *a mighty hunter before the Lord.*

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He soon became very powerful in the earth. The foundation of his empire was at Babylon, which he built in the same place, or very near the tower of Babel. After having subdued all the neighbouring country, he advanced (according to Bochart) into Assyria, and built Nineveh, Rehoboth, Calah, and Resen, *Gen. x.* The scripture gives us no farther information concerning Nimrod.

NIMSHI, father of Jehu, king of Israel. *1 Kings xix. 16.*

NINEVEH, the capital city of Assyria, founded by Ashur, son of Shem; or, as others read the text, by Nimrod, son of Cush, *Gen. x. 11.* This city was situate upon the banks of the Tigris, and one of the most ancient, famous and potent cities in the world. In Lucian's time no traces of it could be found. It was, however, rebuilt under the Persians, but destroyed by the Saracens about the seventh century. Its ruins are still to be seen on the eastern banks of the Tigris.

NISAN, a month of the Hebrews, answering to our March; the first month of the sacred year, *Exod. xii. 2.* and the seventh of the civil; called Abib by Moses, the former name being only since Ezra, and the return from the captivity.

NISROCH, a god of the Assyrians. Sennacherib was killed by two of his sons, while paying adoration to the god Nisroch in his temple: who this Nisroch was is not known.

NITRE, or *Saltpetre*, a factitious salt unknown to the ancients. The *nitre* or *natron* of the ancients is a genuine, native and pure salt, extremely different from our nitre, which is a neutral salt, the other being a fixed alkali, found in a standing lake in Egypt and in other lakes; is black, very sharp, and when thrown into an acid makes a strong ebullition or fermentation. It is used in bleaching linen, but to be previously mixed with a milder ash to prevent its burning the linen. It is called *nether* in Hebrew, which in our version is translated *nitre*. *Prov. xxv. 20. Jer. ii. 22.*

NO, or *No-ammon*, is the Diospolis in the Delta, situate between Busiris to the south, and Mendesium to the north; but Jerome translates it Alexandria.

NOA. See **NEAH**.

NOAH, son of Lamech, born in the year of the world 1056, before Christ 2944. Noah being the only righteous man of his time, was delivered, with his three sons, from the

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the general destruction God brought upon the world by an universal deluge, in the year of the world 1656, before Christ 2344. Noah lived after the flood 350 years, and the whole time of his life being 950, he died in the year of the world 2006, before Christ 1994. Noah left three sons, Shem, Ham, and Japhet, by whom the world was repeopled. He is called, *2 Pet. ii. 5.* a preacher of righteousness, because incessantly declaring to men, by his discourses and by his building the ark for 120 years, the sweeping judgment that was to fall on the world, for their wickedness, by a deluge. The rabbin pretend, that God gave Noah and his sons, all whom they call Noachidæ, except the descendants of Abraham, certain general precepts, containing the whole of the right or law of nature, to which all strangers were obliged to conform, otherwise not suffered to remain in the country; in number seven: the first requires obedience to magistrates; the second forbids idolatry, superstition and sacrilege; the third, blasphemy and false oaths; the fourth, all incestuous and unlawful copulations, as sodomy, bestiality, and crimes against nature; the fifth, shedding blood, murder, wounds and mutilations; the sixth, thefts, frauds, lying, &c. the seventh forbids to eat any part of an animal while still alive, as was the practice of some Pagans. What renders the antiquity of these precepts doubtful, is, that neither scripture, Josephus, Philo, nor any of the ancient fathers, knew any thing about them.

NO-AMMON. See No.

NOB, a sacerdotal city of Benjamin or Ephraim, because on the confines of both; not far from Diospolis.

NOBAH, a city beyond Jordan. It took its name Nobah from an Israelite thus called, who made a conquest of it, *Numb. xxxii. 42.* about eight miles to the south of Heshbon. *Eusebius.*

NOD, *Gen. iv. 16.* whether Cain withdrew after his fratricide. What country it was is now unknown.

NODAH, a country bordering upon Iturea and Idumæa; but now unknown.

NOPH, or *Memphis*, a very famous city of Egypt, and, till the time of the Ptolemies, who removed to Alexandria, the place of residence for the kings of Egypt; situate at the vertex of the Delta: to the south of this city stood the pyramids.

NOPHAH, a city of the Moabites, near Medebah. *Numb. xxi. 30.*

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NOPHET, *Josh. xvii. 11.* is the canton round the city of Dor, upon the Mediterranean, to the south of Carmel, and north of Cæsarea.

NOTHING, is that to which either no notion, or no existence is applicable; and therefore is either negative, to which no notion corresponds, or which is impossible, implying a contradiction. In this sense Aristotle's assertion holds good, that out of nothing can arise nothing. Or again, nothing is privative, to denote the non-existence of a thing, *Job xxvi. 7.* though in itself possible, or implying no contradiction: and in this sense Aristotle's assertion is false; and hence creation out of nothing is a thing possible. *Heb. xi. 3.*

NUMBERS, a canonical book of the Old Testament, the fourth of the Pentateuch; and receives its denomination from the numbering the families of Israel by Moses and Aaron, who mustered the tribes and marshalled the army of the Hebrews in the wilderness. It gives an account of the sedition of Aaron and Miriam, the rebellion of Korah, the murmurings of the people, Balaam's prophesy, the miraculous budding of Aaron's rod; it gives also a distinct account of the several stages in the wilderness, &c. comprizing the history of about 38 years.

NUN, son of Elishamah, and father of Joshua, of the tribe of Ephraim; of whom nothing farther is known.

NYMPHAS. St. Paul, writing to the Colossians, (iv. 15.) salutes Nymphas, and the church which is in his house; in other respects unknown.

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OATH, is a solemn appeal to God, as an all-seeing witness and almighty avenger, if what we say is false, *Heb. vi. 16.* and an act of religious worship; whence God requires it to be done in his name, *Deut. x. 2.* and points out the manner in which it ought to be done, and the duty of the person who swears, *Psf. xv. 4.* and *xxiv. 4.* *Jer. iv. 2.* An oath in itself is in nothing unlawful, either as it is a religious act, or as God is called upon to witness, or as the person who swears falsely, through abuse of the religion

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gion of an oath, subjects himself to the vengeance of heaven: and God himself is represented as confirming his promises by oath, *Heb. vi. 13.* and thus conforming himself to what is usually lawful to be done among men, *ver. 16, 17.*---The oaths forbidden, *Matt. v. 34, 35.* and *Jam. v. 12.* refer only to the vicious practices of the Jews; otherwise St. Paul would have acted against the command of Christ, *Rom. i. 9. 2 Cor. i. 23.*---Neither Atheists nor Epicureans, who deny, the former the being, the latter the providence of God, can have an oath administered, and be bound by it, from the very form of an oath, which declares the omniscience and vindictive justice of God.---That person is obliged to take an oath, whose duty requires him to profess the truth.---None can be bound by oath to whatever is repugnant to the law of nature; nor to keep any promise made contrary to it. Grotius indeed says, that though nothing is due to the person to whom we swear, yet to God there is, in virtue of the oath; but it is not possible that God should approve base or vicious actions; and so far are we from doing what is acceptable to God, that we depart from our duty in doing it.---As to an oath procured by deceit and over-reaching, we are to enquire whether the thing promised is dishonest or no? if dishonest, no oath can be binding. If you are in doubt about it, the affair must be put off till you are fully satisfied about its lawfulness. Nay, it is to be considered, whether it be not agreeable to the laws of justice to keep your promise by oath; but then whether the person who has over-reached you, should not be compelled to do what otherwise he would not; as Joshua treated the Gibeonites.---But as we are bound to manifest every possible degree of reverence towards God, the greatest care is to be taken that we swear neither rashly nor negligently in making promises: to neglect performance is perjury; unless the promise is contrary to the law of nature, in which case no oath is binding. A robber extorts a promise from me by oath; am I bound to fulfil this promise? He has no right to my property, much less to extort it from me by oath. Cicero considers him as the common enemy of mankind, lawlessly preying upon them. Puffendorf says, it is impossible that it should be the will of God, that I, an innocent person, should strip myself of my property to enrich a lawless knave, and thus encourage him in his depredations on the public.---A person is guilty of perjury, who takes an oath in a sense different from that in which it is tendered: such

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such simulation and dissimulation is called mental reservation; which is contrary to the law of nature, because a violation of duty. It is queried, whether an oath may be tendered to persons professing a false religion? If he owns God to be the avenger of ill, however false his notions may be in other respects, he holds what is essential to an oath, and may therefore be admitted to swear; as in the instance of Jacob and Laban, *Gen. xxxi. 52, 53.*---To swear by the creatures is simply unlawful, from the nature of an oath, which implies omniscience and omnipotence, perfections incompetent to any creature.---Oaths are either assertory, in which we affirm something as true, as in the case of bearing testimony; or promissory, in virtue of which we promise something, *Gen. xxiv. 3. Josh. ix. 15.* The former regard the present, the latter the future time.

OBADIAH, a valiant man of David's army, who came to join him in the wilderness with several others of the tribe of Gad, *1 Chron. xii. 9.*---The name also of a prophet; but where or when he lived or prophesied is wholly uncertain. Most writers make him cotemporary with Hosea, Amos and Joel.

OBED, son of Boaz, and father of Jesse. *Ruth iv. 17.*

OBED-EDOM, son of Jeduthun the Levite, and father of a numerous family. *1 Chron. xvi. 38.*

OBEDIENCE, denotes in general the readiness of doing and forbearing whatever is the will of the superior, who has a right to command. To God, who is our superior in the highest degree, we are bound by the law of nature, *Deut. xiii. 4. 1 Sam. xv. 22.*---Obedience is due to subordinate superiors; as to magistrates, *Rom. xiii. 1.* to husbands, *Tit. ii. 5.* to parents, *Eph. vi. 1.* to masters, *ib. vi. 5.* to pastors, *Heb. xiii. 17.*---The obedience of Christ to the law, in the room of sinners, both in its preceptive and penal demands, is what was necessary, in order to their salvation; by his fulfilling the law, accomplishing its precepts, which is called his active obedience, he procured a right to life to believers, *Rom. v. 19. Gal. iv. 4, 5.* and by his undergoing the penalty of the law, he obtained for them a release from punishment or guilt; and this is called Christ's passive obedience, *Philp. xxviii. Col. i. 14. Heb. ix. 28.* both which were necessary, in order to a full and compleat salvation. There is here therefore no room for what is called acceptilation, or a partial payment or satisfaction, in which the creditor or judge acquiesces, in full of the whole demand.

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OBLATION. See OFFERINGS.

OBLIGATION, properly denotes the conjoining a motive with the good action to be performed, and the evil action to be avoided ; and is the same with the sanction of the law, as in the case of our first parents, *Gen. ii. 17.* This obligation is either internal, which is that necessarily arising from the nature of the good actions to be done, and the evil to be avoided ; or external, which is that arbitrarily arising from external co-action by proper penalties, appointed and to be inflicted by the supreme magistrate.

O BOTH, an encampment in the wilderness, *Numb. xxi. 10.* called Oboda by Ptolemy, in Arabia Petraea.

OBSESSION. See POSSESSION.

OCCASION, is such a concurrence of causes and circumstances as are subservient to the dispatch of a business, *Gen. xliii. 18.* and that either good or bad.---God, consistently with his wisdom and goodness, may, in his providence, admit occasions of sin ; they are comprised in the chain of things, and form a link in the most perfect system. Now did God choose not to admit or permit such occasions, he must put a bar to them by miracle, and then the chain would be dissolved, and the most perfect system of things be no longer consistent ; a thing inadmissible, considering the wisdom and goodness of God : and therefore, consistently with these perfections, God may admit occasions of sinning, or rather the abuse of these, through the viciousness and depravity of mankind ; there being no necessary connection between the occasion and sin, or the abuse of the occasion ; as is evident in the case of David's behaviour towards Saul.---They are also temptations from the evil spirit. *1 Kings xxii. 22. John xiii. 2. 2 Sam. xi. 2*---4. *Wyttenbach.*

OCTAPLA. See HEXAPLA.

ODED, a prophet of the Lord, mentioned *2 Chron. xxviii.* who remonstrated to the ten tribes their treatment of the captives of Judah, and procured their release.

ODONARKES, an ally of Bacchides, the enemy of the Jews, was killed by Jonathan, together with some others who were of the party of the Syrians. *1 Macc. ix. 66.*

OECONOMY, denotes in general the management of a household.---And analogically to a household, the several dispensations of God with respect to his church, which is the household of God, *Eph. ii. xix.* are called *Oeconomies.* The first begins from the fall, and is continued down to the

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the Exodus, and called the œconomy under the promise, or that before the law, *Eph. i. 10.* and is the first age of the church.---The second age, or œconomy, reaches from Moses, or the giving of the law, comprizing both moral, forensic and ceremonial; the former to convince us of our utter inability to fulfil it in its due rigour; and the latter, or the ceremonial, to be types or prophecies, as it were, of the future Saviour, who was to fulfil all the righteousness of the law in our stead, and bring in an everlasting righteousness, *Dan. ix. 24.* the forensic being the hedge or sanction: this age or period, I say, reaches down to the coming of Christ, manifested in the flesh, and made perfect through sufferings. And this œconomy was to cease, and consequently the ceremonial worship, as shadows, to disappear on the appearance of the substance. The third age or œconomy is called that of the New Testament, *Heb. ix. 15.* and the last that mankind is, from its nature, to expect, and therefore called the last times, *1 Pet. i. 20.* See CHURCH.

OFFENCE, properly signifies whatever makes one stumble and fall, *Lev. xix. 14.*---In a moral sense, whatever discomposes us, either words or actions, against our duty or the law; this is an offence given; or received, when our words or actions are misunderstood or misconstrued, and to be avoided, unless of indispensable duty, out of regard to the weak. *Matt. xv. 12.*

OFFERINGS, or *oblations*, denote whatever is sacrificed or consumed in the worship of God; and which made a principal part of the Jewish worship, *Lev. i. 2.* and in general called *corban*, from approaching or bringing it to the door of the tabernacle; also *mattan*, a gift, *Ezek. xx. 26. Matt. xxiii. 18.* Divided into animate and inanimate, bloody and unbloody; bloody sacrifices are called *zebach*, from mactation, or the act of slaying, performed by the knife; and distinguished from *malikah* or unguisection, or, as in our version, *wringing off the head*, *Lev. i. 15.* employed for birds, without the use of the knife. These bloody sacrifices are opposed to the unbloody, as meat-offerings, called *mincha*; and drink-offerings or libations, called *nesekh*. The term sacrifice is sometimes restrained to sacrifice for sin, and sometimes to peace-offerings.---Meat-offerings were made either with or without sacrifice; those with, were used in burnt-offerings and peace-offerings, but not in sin-offerings, except in that offered for a leper, *Lev. xiv. 10--31.*---The meat-offerings

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offerings without sacrifice are divided into public and private; the public were those offered by the whole congregation, the private by particulars. There were three public meat-offerings, the paschal sheaf of barley, the two pentecostal loaves of wheat, and the shew-bread, *Lev. xxiv. 5--9*. The private meat-offerings are reckoned nine; four are of divine appointment, namely, the trespass-offering, *Lev. v. 1--4*. the meat-offering of jealousy, *Numb. v. 15--25, 26*. that of a common priest, *Lev. vi. 12, &c.* and that of the high-priest every morning and evening, *1 Chron. ix. 31*. Five were votive and spontaneous, namely, the offering of fine flour, *Lev. ii. 1*. the meat-offering baked in the oven, that of cakes, that baked in a pan, and that in a frying-pan, *Lev. ii. 4, &c.*---The flour of the meat-offering was either to be pure and unmixed, as in that of jealousy, and of the sin-offering of a very poor person; or mixed with oil; and never with leaven or honey, *Lev. ii. 11*. It is true, the pentecostal loaves, *Lev. xxiii. 17*. and the peace-offering of thanksgiving, had leaven, *Lev. vii. 13*. but for that very reason were not to be offered on the altar. Meat-offerings were accompanied with oil, incense, salt and wine; which last was poured out in libation at the side of the altar. *Numb. xv. 5. and xxviii. 7*.

OG, king of Bashan, a giant, of the race of the Rephaim, whose bed measured 15 feet 14 inches in length, and six feet 10 inches in breadth. *Deut. iii. 11*.

OLIVES, (*Mount of*) was situate to the east of Jerusalem, and only parted from it by the brook Kidron and the valley of Jehoshaphat, which stretched out from north to south, according to Josephus, at the distance of five stadia or furlongs, or a sabbath-day's journey, *Acts i. 12*. It is called the Mountain of Corruption, *2 Kings xxiii. 13*. because Solomon built temples on it to the gods of the Moabites and Ammonites, *1 Kings xi. 7*. out of complaisance to his wives.

OLYMPAS, a believer of distinguished virtue and merit, whom St. Paul salutes in his epistle to the Romans, (*xvi. 15.*)

OLYMPIUS JUPITER, a heathen god, whose statue Antiochus Epiphanes caused to be set up in the temple of Jerusalem, *2 Macc. vi. 2*. where it remained for three years, till removed by Judas Maccabæus. This idol is called, *Dan. xli. 11*. the abomination that maketh desolate.

OMER. See HOMER.

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OMNIPOTENCE, one of the divine attributes, *Rev.* xix. 6. denoting the power of producing every possible thing without exception: for as God exists by an absolute necessity of nature, so he contains in himself a reason sufficient for the existence of all contingent things.

OMNIPRESENCE, denotes that perfection of God by which he perfectly knows all things, and worketh all in all; or it is his knowledge conjoined with his power, as exerted in the government of the world, *Pf.* cxxxix. 1, &c. *Jer.* xxiii. 24. *Acts* xvii. 27, 28.---Seeing the divine nature is perfectly simple, all composition is to be far removed from it. It is neither diffused or extended through the universe, nor blended with the creature; but to be considered as a presence consistent with the nature of a spirit, which can only be by means of understanding, by which it forms representations or ideas, and of will, by which it brings its ideas to effect or existence.

OMNISCIENCE, is that perfection of God, by which he knows distinctly all possible things, the manner how they may become actual, and their futurity; his knowledge thus plainly extends to every possible thing, without a possibility of knowing more: it is therefore the highest possible, and justly called omniscience, 1 *John* iii. 20. *Job* xxviii. 24. And that he knows all future things, appears from *Isa.* xli. 26. and xlii. 9. As also that he is intimately acquainted with the thoughts of men, *Pf.* cxxxix. 2. The thoughts of men are determined both by the objects, by the law of imagination, and by the preceding state, as so many reasons of action, all which are known to God. *Heb.* iv. 13.

OMRI, general of the army of Elah, king of Israel; who being slain by Zimri, at the siege of Gibbethon, was succeeded in his kingdom by Omri, 1 *Kings.* xvi. Omri did evil in the sight of the Lord, and his crimes still exceeded those of his predecessors. He died at Samaria, in the year of the world 3086, before Christ 914, and was succeeded by his son Ahab.

ON, or *Aven*, a city of Egypt, *Gen.* xli. 45. translated Heliopolis, (city of the sun) by the Septuagint and Vulgate; it was situate on the Nile, to the south-east of the Delta, and east of Memphis; famous for a temple of the sun, in which was a speculum or mirror, disposed in such a manner, as to reflect the rays, and enlighten the temple with great splendor.

ONAN, son of Judah; who refusing to raise up seed to

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to his brother Er, and taking a wicked and unnatural way to prevent Tamar from becoming a mother, was punished by God with a sudden and untimely death, *Gen. xxxviii. 8.* The time uncertain.

ONESIMUS, a Phrygian by birth, and slave to Philemon; who deserting the service of his master, robbed him and fled to Rome, where he was converted by St. Paul, and sent back with a letter to his master Philemon; which we have amongst St. Paul's epistles, and always esteemed in the number of the canonical books of the New Testament. This epistle had all the good success Paul could desire. Onesimus became afterwards an eminent Christian; and we are told that St. Paul made him bishop of Berea, in Macedonia. This epistle may pass for a master-piece of eloquence in the persuasive kind, from considerations of friendship, religion, piety and tenderness.

ONESIPHORUS, of whom mention is made by St. Paul in his second epistle to Timothy, (i. 16.) came from Asia to St. Paul, then at Rome, in the year 65, and was very serviceable to the apostle, being then in prison for the faith, and almost forsaken by every one.

ONIAS, the name of two high-priests, mentioned in the second book of Maccabees, (i. 2, &c. iv. 23.)

ONO, 1 *Chron. viii. 12.* a city of Benjamin, at five miles distance from Lod, or Lydda.

OPHAZ. See UPHAZ.

OPHEL, the name of a wall and tower at Jerusalem, called Ophlas by Josephus, supposed to be near the temple, *Neh. iii. 26.* and *xi. 21.*

OPHIR, son of Joktan, *Gen. x. 25.* supposed to have given name to the country called Ophir. *Calmét.*

OPHIR, a country much celebrated in scripture for abounding in gold more than any other that was then known. There is much dispute among the critics where this country was; Josephus says it is in the Indies, and that it is called the Gold-country; by which it is thought he means Chersonesus Aurea, known now by the name of Malacca, a peninsula opposite to Sumatra.

OPHNI, a city of Benjamin. *Josh. xviii. 24.*

OPHRAH, son of Meonothai, of the tribe of Judah. 1 *Chron. iv. 14.*

ORACLE, is by some taken for the mercy-seat, or cover of the ark of the covenant; and by others for the sanctuary or the most holy place, wherein the ark was deposited; and lastly, for the oracles of the false gods, the most

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most famous of which in Palestine was that of Beelzebub.---The Jews had several sorts of real oracles, as, 1st. those which were delivered immediately by God himself; 2d. by dreams; 3d. by visions; and 4th. by Urim and Thummim. *Numb. xii. 6.*

ORNAN. See ARAUNA.

ORPAH, a Moabitess, wife of Chilion. *Ruth i.*

OTHNIEL, son of Kenaz, of the tribe of Judah, who married Achsah, daughter of Caleb; and some time after the death of Joshua he became a judge, the first in Israel, and delivered the people from the tyranny of Cushan-rishathaim, king of Mesopotamia, to whom they had continued in subjection for eight years. *Judg. iii. 9.*

OZIAS, son of Micha, of the tribe of Simeon; one of the governors of Bethulia, when it was besieged by Holofernes. *Judith vi.*

OZNI, son of Gad, chief of the family of the Oznites. *Numb. xxvi. 16.*

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PAARAI, the Arbite, one of the valiant men of David's army. 2 *Sam. xxiii. 35.*

PAGIEL, son of Ocran, head of the tribe of Asher. *Numb. vii. 72.*

PAHATH-MOAB, the name of a place in the country of the Moabites. *Ezra ii. 6.*

PALESTINE, signifies properly the country of the Philistines, which comprehends all that part of the land of Promise extending along the Mediterranean sea; from Gaza southward, as far as Lydda to the north: but in a more general sense it is taken for the whole land of Canaan; which is not so unfruitful as some, out of ignorance or malice, give out: every thing, for which it is celebrated in scripture, is still to be found in it; but not in that plenty, on account of the indolence of the inhabitants, and of the constant commotions subsisting between the petty princes of the country. The Turks prevent the culture of vines, because they drink no wine; and the culture of the olive costs little trouble. There is a honey or syrup, prepared

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pared from grapes, very probably supposed to be the honey mentioned in some scriptures, as *Gen. xliii. 11.* and called *dipsa*, or *dabesh*, by the natives. The mountainous parts, on which people exclaim most, are at this day more inhabited than the vallies, because more convenient for themselves and cattle, having there better water, better pasture and bread in plenty, and where they can plant olives. *Shaw's Travels.*

PALSY, is a privation either of voluntary motion or of sensation, or of both at once in a muscle. The proximate cause of which is either the obstruction of the motion of the arterial blood, or of the nervous juice; or of both into a muscle. *Boerhaave.*---But by a word speaking was cured by our Saviour. *Matt. iv. 24.*

PALTIEL, son of Azran, of the tribe of Issachar, appointed to share out the land of Promise. *Numb. xxxiv. 26.*

PAMPHYLIA, a province of Asia Minor, which gives name to that part of the Mediterranean sea which washes its coasts, *Acts xxvii. 5.* by which it is bounded to the south, by Pisidia to the north, by Lydia to the west, and Cilicia to the east.

PANNAG, *Ezek. xxvii. 17.* uncertain whether the proper name of a place, or an appellative for a drug.

PAPER, so called from *papyrus*, a plant, which is a kind of bulrush; so prepared by the ancients, as that they could write upon it; the method was as follows: the trunk of the plant being composed of several films, placed one upon the other, was parted with a needle, and these films afterwards stretched out on a wet table, to the length and breadth of the intended leaf of paper. Over the first layer they put some thin paste, or some of the muddy water of the Nile, a little warmed; on which they spread a second layer of films. They then set the whole to dry in the sun. The films nearest the heart of the plant are the finest, and make the most valuable paper, *Isa. xix. 7.*---At this day paper is made of linen rags stamped to a pap; said to be invented at Basil in 1470: though the Jesuit Balbinus, in his history of Bohemia, attempts to shew, that it was known in Germany as early as the year 1340.

PAPHOS, a celebrated city of Cyprus; where Venus had her most ancient and celebrated temple; and here the Roman proconsul Sergius Paulus, whom St. Paul converted to Christianity, had his seat or residence. *Acts xiii. 6.*

PARABLE, denotes a probable history, devised for inculcating on the minds of the hearers or readers, as by an

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example, some moral or spiritual truth; in interpreting which, a regard is to be had principally to the intent or design of it, beyond which it is not to be urged.---Our Saviour in the Gospel seldom speaks but in parables, in order to verify the prophesy, *Isa. vi. 9.* under semblance of the greatest simplicity, inculcating the most exalted truths.---Parable was the favourite language of the eastern sages: thus Nathan reprov'd David; the woman of Tekoah used a parable to David in favour of Absalom.---The prophets often reprove the infidelity of Jerusalem under the parable of an adulterous wife.

PARADISE, a name of Persic original, adopted by the Greeks, and denoting an enclosure or park for beasts and fruit-trees: the garden of Eden is thus called by the Septuagint, and distinguished by the name of the terrestrial Paradise, as being an emblem of the celestial or the future state of the blessed, *Luke xxiii. 43.*---There is hardly a place in heaven or in earth where the terrestrial Paradise has not been sought for: the most probable opinion, however, is, that it was situate on the common channel of the Euphrates and Tigris.

PARALIPOMENA, the Greek name of the two books of Chronicles, signifying things omitted, as if a supplement to the books of Kings and the other historical books of Scripture.

PARAN, or *El-Paran*, a desert; also a mountain, *Heb. iii. 3.* near Sinai; of Arabia Petraea, to the south of the land of Promise, and to the north-east of the gulph of Elanitis; so called from Paran, a city three days journey to the east of Elah.

PARAPHRASES. See **CHALDEE**.

PARBAR, *1 Chron. xxvi. 18.* a place near the entrance of the temple.

PARCHMENT, denotes skins of sheep, calves, and goats, dressed for the writer; so called from the *Pergamena membrana*, or skins prepared at Pergamum, in Mysia, the kings of which brought them into use; because the Ptolemies, kings of Egypt, prohibited the exportation of the papyrus or common paper. The art of dressing skins might be improved at Pergamum, the thing being known and long in use before the Attali kings of Pergamum. Diodorus Siculus relates, that the Persians formerly wrote their registers upon skins; and Herodotus speaks of the skins of sheep and goats made use of by the ancient Ionians to write upon; and the rolls mentioned in the prophets were probably vellum, or parchment.---What were the contents of the

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the parchments mentioned 2 *Tim.* iv. 13. must be matter of endless dispute, because not possible to be at this day determined.

PARENTS, a name appropriated to immediate progenitors, as father and mother ; extending also to other relations by blood in the direct ascending line.---Parents and children have mutual duties to perform : the duties of parents regard the minds, the bodies, and the estate of their children : their minds to be enlightened in the knowledge of their duty to God, to themselves, and other men ; their wills to be amended by instilling early into them principles of virtue, in order to render them fit members of society, and by regulating their affections : the health and vigour of their bodies are to be preserved and improved, as constituting a principal part of human happiness in this life, and necessary to enable them to gain a subsistence : children are to be accustomed, as early as possible, to labour and diligence, and idleness to be avoided as the greatest bane ; in order, by labour and parsimony, to be fitted to procure an honest livelihood. As to honour and reputation, it is to be deeply imprinted on their minds, that honour consists alone in virtue, which is the only bar to ambition on the one hand, and abjection of mind on the other. The succeeding in all which depends on the obedience of the children, as in every society subordination is necessary ; children are therefore bound to obey, and parents have a power to force their obedience, but none over their lives ; the end of such a society, which is the education or bringing up of children, not requiring the proceeding to that extremity. Children owe their parents honour and respect, *Exod.* xx. 12. as without this no obedience can possibly subsist ; gratitude also for the benefits bestowed on their minds, their bodies, and estate, by which they are enabled to live in reputation, and to become useful and worthy members of society. *Wyttenbach.*

PARMASHTA, the seventh son of Haman, who was put to death together with his father. *Esther* ix. 9.

PARMENAS, one of the seven first deacons who were chosen with St. Stephen. *Acts* vi. 5.

PARSHANDATHA, the eldest son of Haman, who was hanged at the same time with his father. *Esther* ix. 7.

PARTHIANS, the same with the Persians, known in scripture by the name of Elamites, till towards the time of Cyrus ; called Persians by the prophets, and Parthians in the time of Christ. *Acts* ii. 9.

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PARTICLES, denote those parts of speech which set forth the action of the soul on its ideas; as of inference, of exception, of connection, of disjunction, &c. and by their energy and elegance constitute the beauty of language, as in a single breath comprising long reasonings. To give particular instances would be endless, as every page of scripture furnishes them in the greatest abundance.

PARUAH, father of Jehoshaphat, head of the tribe of Issachar. *1 Kings* iv. 17.

PASSENGERS, (*Valley of*) *Ezek.* xxxix. 11. is supposed to denote the great road at the foot of Carmel, in going from Judea, Egypt and the country of the Philistines to Phœnicia, and back again, to the east of the Mediterranean; thus Calmet: but Vatablus takes it to be east of the lake of Cinnereth, or Tiberias.

PASSOVER, a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt; because, the night before their departure, the destroying angel, who put to death the first-born of the Egyptians, passed over the houses of the Hebrews without entering them, they being marked with the blood of the lamb that was killed the evening before, and which for this reason was called the Paschal Lamb, *Exod.* xii. and this feast fell on the 14th day of the month Nisan, between the two evenings; and was celebrated for seven successive days, which were called *the feast of unleavened bread*, the 15th being the first, sometimes including the 14th day; and sometimes those days were called the *Passover*. Such as could not, on account of uncleanness, keep the feast, were bound by the law, *Numb.* ix. 10, 11. to keep it for one day, and that on the 14th of the following month; and hence the distinction of the Passover into *the great* and *the little*; also *the first* and the *second Passover*. Every family was to eat unleavened bread and a paschal lamb, which was to be a male and one year old; it might be also a kid; no bone of it was to be broken, and it was to be roasted at the fire, and eaten with: unleavened bread and bitter herbs. As soon as it was dark, all that were clean sat down to the paschal supper. Then the master of the family took the cup, and repeated the usual benedictions, and drank of it. After this the guests washed their hands; then the unleavened bread, bitter herbs, and the roasted lamb were served up; and the master repeated a blessing, and drank the second cup: after which he took unleavened cakes, which he shared among the guests, *Matt.* xxvi. 26. who having tasted a little of the lamb,

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lamb, the master washes a third time, repeats a blessing, and drinks the third cup, called the cup of blessing, *ib.* 27. 1 *Cor.* x. 16. Whatever was left of the paschal lamb by the guests, was to be burnt by fire.---The Passover was typically predictive of Christ, our Christian Passover, 1 *Cor.* v. 7. whose blood screens the sinner from the destroyer.

PATARA, a maritime city and capital of Lycia, to the east of the mouth of the Xanthus. *Acts* xxi. 1.

PATHROS, a city and canton of Egypt, of which the prophets Jeremiah and Ezekiel make mention, *Jer.* xlv. 1---15. *Ezek.* xxix. 14. supposed to denote the higher Egypt.

PATHRUSIM, the sixth son of Mizraim, *Gen.* x. 14. who peopled Pathros.

PATIENCE, is that virtue which in adversity moderates grief; or it is a tranquillity or composure of mind under afflictions; by means of which we never swerve from our duty, always considering that all events are under the disposal of a wise Providence, and that we have not, through our own fault, brought adversity upon us; but if we have, it may serve for our amendment and correction, *Rom.* v. 3. 2 *Tim.* iii. 10.---It denotes the forbearance of God with sinners, waiting their amendment, *Matt.* xviii. 26---29.---The humble expectation of eternal life, and of the accomplishment of the divine promises, *Rom.* viii. 25. *Heb.* x. 36.---Perseverance, *James* v. 7---9, 10.

PATMOS, an island of the Ægean sea, one of the Sporades, whither the apostle and evangelist St. John, *Rev.* i. 9. was banished, in the year of Christ 94, and where he had his revelations; situate between Icaria and the promontory of Miletus.

PATRIARCHS, a name applied to those chiefly who lived before Moses, properly denoting heads of families, who were both priests and princes; without peculiar places allotted for worship, but their houses, or the open sky; or without any appointed festivals, but the hebdomadal cycle, or seventh day; and living under the original promise made to Adam, concerning the seed of the woman, were thus in covenant with God. To Abraham was given an external sign of the covenant, namely, circumcision; the descent of the Messiah was fixed in his family, with a promise of the land of Canaan: and thus all their external worship consisted in sacrifice, which was from the beginning, and in circumcision. So that their faith and practice were con-

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fin'd to very few particulars; and this was the infant state of the church.

PATROBAS, a disciple of the apostles, mentioned by St. Paul. *Rom. xvi. 14.*

PAU, a city of Edom. *Gen. xxxvi. 39.*

PAUL, formerly named Saul, of the tribe of Benjamin, a native of Tarsus in Cilicia, a Pharisee by profession, and a Roman citizen, *Acts xxii. 27, 28.* first a persecutor of the church, and afterwards a disciple of Jesus Christ, and apostle of the Gentiles; miraculously converted in his journey to Damascus, whither he was going to bring all those to Jerusalem whom he should find there believing in the name of Christ. After this, Paul became a zealous and faithful labourer in his master's vineyard for upwards of thirty years; till having converted a cup-bearer and concubine of Nero, who, upon the account of her beauty, was extremely dear to him, so provoked the emperor, that he caused the apostle to be apprehended and thrown into prison; soon after he received the crown of martyrdom, being beheaded at a place called the Salvian Waters, in the 66th year of our Lord, and 68th of his age; author of fourteen epistles, containing the most important articles of the Christian faith.

PEACE, properly denotes that state of mankind in which they are expos'd to no open violence to interrupt their happiness, either in their persons or property.---As by sin mankind is at enmity with God, or in a state of war with heaven; so to be delivered from its guilt is called peace with God, *Rom. v. 1. Isa. xxvii. 5.* and from this peace arises that of conscience, *Heb. x. 22.*---Peace with men is the abstaining from every injury to their rights, either in person or property; and to be thus dispos'd is called peaceableness: and that this is the duty, and an excellent virtue of Christians, especially in a state of Society, both reason and scripture shew, *Matt. v. 9. Rom. xii. 18. Gal. v. 22.*---Peace sometimes signifies a league between princes, *1 Kings v. 12.*---A cessation of hostilities, *Judg. iv. 17.*---The perfect joy and felicity of the saints in heaven, *Isai. lvii. 2. 2 Peter iii. 14.*---Peace is an apostolical salutation and benediction, including all the senses in which peace can be taken.

PEDAHIEL, son of Ammihud, of the tribe of Naphtali, appointed to the distribution of the land. *Numb. xxxiv. 28.*

PEDAHZUR, father of Gamaliel, head of the tribe of Manasseh

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Manasseh when the Hebrews came out of Egypt. *Numb.* i. 10.

PEDAIAH, son of Jeconiah, king of Judah, and father of Zerubbabel and Shimei. *1 Chron.* iii. 18, 19.

PEKAH, son of Ramaliah, general of the army of Pekahiah, king of Israel; against whom he conspired, usurped the throne, and reigned in his stead. He was a wicked prince, and followed the example of Jeroboam son of Nebat, *2 Kings* xv. 25. was slain and succeeded by Hoshea.

PEKAHIAH, son and successor of Menahem, king of Israel; reigned but two years, and was slain and succeeded by Pekah. *2 Kings* xv. 22.

PELALIAH, a Levite, *Neb.* viii. 7. one of the principal who returned from Babylon.

PELALIAH, son of Amzi, father of Jeroham of the family of Pashur, son of Malchiah, *Neb.* xi. 12. of the sacerdotal race.

PELATIAH, son of Benaiah, a prince of the people, who lived in the time of Zedekiah, king of Judah, and opposed the wholesome advice given by Jeremiah, to submit to king Nebuchadnezzar. *Ezek.* xi. 1, &c.

PELEG, or *Phaleg*, son of Eber, so called from the division of the earth happening about the time of his birth; born in the year of the world 1757, before Christ 2219. *Gen.* x. 25. and xi. 16.

PELETHITES. See *CHERETHITES*.

PELON, a city of Judea, *1 Chron.* xi. 36. of which city was Ahijah, called the Pelonite.

PENIEL, or *Penuel*, a city beyond Jordan, near the brook Jabbok. Jacob gave this name to the place where he wrestled with the angel, saying, *I have seen God face to face.* *Gen.* xxxii. 24.

PENINNAH, the second wife of Elkanah, father of Samuel, *1 Sam.* i. 2. who insulted the barrenness of Hannah, mother of Samuel.

PENTAPOLIS, (*five cities*) the name given to Sodom, Gomorrah, &c. which God had devoted to utter destruction, *Wisdom* x. 6. and the spot turned to the lake Asphaltites.

PENTATEUCH, the name given to the five books of Moses, Genesis, Exodus, &c. The Samaritains receive no other books of scripture. See *SAMARITAN*.

PENTECOST, a solemn festival of the Jews, so called because it was celebrated fifty days after the feast of the Passover, *Lev.* xxiii. 15.---The feast of Pentecost was in-

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stituted among the Israelites; first, with a view to oblige them to repair to the temple of the Lord, there to acknowledge his absolute dominion over the whole country, and to offer him the first-fruits of their harvest; and secondly, to make them call to mind, and give thanks to God for, the law he had given them from mount Sinai, on the fiftieth day after their departure from Egypt. It is called the feast of weeks, *Exod. xxxiv. 22.* because kept seven weeks after the Passover.

PENUEL. See **PENIEL.**

PEOR, a mountain beyond Jordan, placed by Eusebius between Heshbon and Livias, *Numb. xxv. 3.* supposed to form with Nebo and Pisgah the same chain of mountains.

PEOR, a city of Judah, *Josh. xv. 60.* read only in the Septuagint; near Bethlehem, according to Eusebius. In Jerome's time it was called Peora.

PERFECTION, denotes all that in a thing concurs to one and the same end; and is either simple, when a single end is procured, as a garment to ward off the cold; or compound, when a garment answers not only the purposes of warmth, but of decency also: and thus perfection may be either primary or secondary. Lastly, perfection is either essential, which consists in the essentials and attributes of a thing concurring to one end, which is the case of every thing that exists; or accidental, as the academic life of a student, in which all his actions concur to the end proposed by that life, advancement in knowledge.---It is applied to God, who is absolutely perfect, on account of his most perfect understanding, most perfect will and most perfect existence, being of himself, and from eternity to eternity, *Matt. v. 48.*---To man and other things when fully answering the end of their creation, *ib. Gen. i. 31.*---It also denotes full growth or maturity, *Luke viii. 14.*---Sincerity, *Gen. vi. 9.*---The deep mysteries of Christianity, *Heb. vi. 1.*---*I have seen an end of all perfection,* *Pf. cxix. 96.* the greatest accomplishments and enjoyments in this world falling very far short of real and solid happiness.

PERFUME, properly denotes whatever emits a fragrant smell, whether spontaneously or by means of fire, by being thrown on live coals. There are two perfumes mentioned by Moses; one *Exod. xxx. 25, &c.* an oil for anointing the priests and vessels of the tabernacle; the other, a perfume to be offered on the golden altar, *ver. 34, &c.*

PERGA, a city of Pamphylia, mentioned *Acts xiii. 14.* situate up the country, on the west side of the Cestrus.

PERGAMUM,

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PERGAMUM, a celebrated city of Troas; the bishop of which St. John addresses in his Revelations, (ii. 13, &c.) situate on the Caicus.

PERIOD of Time, denotes a series of years beginning from some fixed point, and running on in succession for more or fewer years. The whole period of time of the Old Testament is divided into seven smaller; the first reaches to the flood, consisting of 1656 years; the second down to Abraham, about 400 years; the third to the Exodus, making about 500 years; the fourth reaches from the erection of the tabernacle to the building of the temple, a space of 500 years; the fifth to the destruction of the temple, about 400 years; the sixth is the time of the Babylonish captivity, a space of 70 years; the seventh reaches from the building of the second temple down to Christ, a period of 517 years.---The whole period of the New Testament, namely, from its beginning down to the end of the world, is divided into three epochas; but which are not all historical, like the preceding, the first only being such, which is the time of the propagation of the Gospel from Jerusalem, comprizing only 40 years; the others are properly exegetical only, and hypothetical, founded on the exposition of the Apocalypse of St. John.

PERJURY, is the taking an oath in order to tell or confirm a falsehood: a high profanation this of the name of God, as denying his omniscience, and defying his omnipotence; and deserving a double punishment, not only for not telling what ought to be told without an oath, but also for the profanation of the name of God, against which the law is made. 1 Tim. i. 10.

PERIZZITES, (*scattered or dispersed*) the ancient inhabitants of Palestine, mingled with the Canaanites, and having no fixed habitation, some of them on each side the Jordan in the mountains and plains. The Pelasgi of the Greeks.

PERMISSION, is the not hindering or preventing an action from taking effect; and is either moral, consisting in proposing motives for or against any particular action, as it is either commanded or forbidden; or it is physical, consisting in an exertion of power to prevent an evil action from taking effect; which is not always to be done, for superior reasons; particularly without intrenching on the liberty of free agents; though rather an abuse of liberty. God therefore admitted the permission of sin, not sin, into the system of the world.

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PERPERAM, a word used, or a supposed derivative from it, *viz.* *περπερως*, 1 *Cor.* xiii. 5. about the meaning of which there has been much dispute; not found in any ancient Greek writer; whence it is probable, that it is taken from the Latin word *perperam*, signifying rashly, unadvisedly, wrongfully, falsely, basely. But the Greek word is said to signify moreover to be puffed up, to vaunt, to make shew of one's capacity. Chrysostom, Theophylact, and others, explain it by rashness, levity; Theodoret, by *προκατασκευάζειν*, intermeddles not officiously.

PERSECUTOR, is one who, under pretence of defending the truth, endeavours to commit or hazard the reputation, fortune, and even life of dissentients, 1 *Tim.* i. 13. as if men were to be dragooned, and not reasoned, into truth.

PERSEPOLIS, the capital of ancient Persia, situate in east long. 54°. and north lat. 30°. where are still to be seen the remains of a once most magnificent palace and temple, fired by Alexander the Great in a drunken frolic.

PERSEVERANCE of the Saints, consists in the permanency of the benefits of the covenant of grace, or free salvation by Christ to the end of life; secured by the almighty power of God, the operation of his Spirit, and the intercession of Christ, through faith unto salvation, 1 *Pet.* i. 5. where the end and the means are conjoined in the divine decree, to procure a certain and infallible issue.

PERSIA, an ancient kingdom of Asia, the inhabitants of which became very famous from the time of Cyrus, the founder of the Persian monarchy. Their ancient name was Elamites, and in the time of the Roman emperors they went by the name of Parthians; bounded on the north by Media, on the west by Susiana, on the east by Carmania, and on the south by the Persian gulph.

PERSIS, a Roman lady, whom St. Paul salutes in his epistle to the Romans, (xvi. 12.)

PERSON, a term adopted by the church, to denote in the doctrine of the Trinity, *three*, as subsisting in one and the same undivided essence, Father, Son and Holy Ghost, *Matt.* xxviii. 19. and *iii.* 16, 17. *John* xiv. 16. to each of whom divine attributes are ascribed, and consequently the same numerical essence; attributes necessarily resulting from essence.

PERSUASION, denotes a less degree of certainty, arising from probable arguments; and taken passively, is an assent to a proposition not sufficiently proved: and persuasion

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suasion is of a more extensive use than conviction; which last is founded on demonstration, either natural or supernatural. See CONVICTION. For neither are all truths capable of demonstration, nor are all persons indifferently capable of conceiving a strict demonstration. *1 Kings xxiii. 20. 2 Chron. xxxii. 11. Luke xvi. 31.*

PESTILENCE, or *Plague*, is an acute, highly dangerous, and infectious fever, which kills quicker than any other, unless carbuncles and bubos timeously break out and run. This disease is not endemial to Europe, but always brought from some other part of the world, ordinarily taking its rise in Egypt, whence it is conveyed to Constantinople, and thence diffused over Europe. The Nile, overflowing its banks every year, leaves behind a great deal of slime, and a variety of animals, which, in the great heats there, begin to putrify, and taint the air with putrid vapours: and as this overflowing happens yearly, the plague is something very common in Egypt, as also among the Turks, who, from their notion of fate, which they deem unavoidable, take no care to guard against infection; the cause of which must therefore be a putrid exhalation in the air. True it is, that no stench is perceivable, which is a proof of the subtlety of this evaporation, as not affecting the organ of scent, though possessed of sufficient force to putrify the blood when mixed with it. But as cold resists corruption, it is not to be wondered, that the plague is so seldom in northern climates, and at the same time less efficacious than in hotter. And as, farther, the blood of sound persons is most inclined to corrupt, we hence see the reason, why young, hale and full-blooded people are carried off in such numbers. It has been observed, that timorous persons are the first that are seized; which is no wonder, terror and fear shutting the pores, by which means the venomous matter is pent up in the body, and consequently gains time to taint the blood. *Kruger.* This is one of the three scourges of Providence, the other two being sword and famine. *2 Sam. xxiv. 12, &c.*

PETER, the apostle, son of John, or Jona, or Joanna, and brother of Andrew; born at Bethsaida, and by profession a fisherman.---His first name was Simon, or Simeon, but when our Saviour called him to the apostleship, he changed it into Cephas, *i. e.* in Syriac, a *stone* or a *rock*, in Greek and Latin *Petra*, whence Peter.---Peter was present at our Saviour's accusation in the high-priest's hall, but thrice denied his master, according to our Saviour's prediction,

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prediction, *Matt.* xxvi. 73.---Peter, after our Saviour's ascension, continued very zealous and constant in his master's service, till he was crowned with martyrdom, in the year 66, at Rome, where he was taken up and thrown into prison, and continued there nine months; at last he was crucified in the Via Ostia, with his head downwards, as he himself had desired of his executioners. This he did out of a sense of humility, for fear it should be thought, as St. Ambrose says, that he affected the glory of Jesus Christ, and in order the more to augment the pain of the execution. The two epistles of St. Peter are addressed to the Jewish converts, dispersed through Asia Minor, to confirm and establish them in their adherence to the faith, notwithstanding the trials and persecutions they were exposed to, and to stop the mouths of those who spoke against them as evil doers, and guard them against the corrupt principles of the Gnostics, and those who scoffed at the promise of Christ's coming, as if never to happen.---St. Peter's style expresses the noble vehemence and ardour of his spirit, the full knowledge he had of Christianity, and his strong assurance of its certainty and truth. The conflagration of this lower world, the future judgment of angels and men, are described in such strong and awful terms, with such tremendous circumstances, that in the description we see the planetary worlds and this our earth wrapped up in devouring flames, hear the groans of an expiring world, and the crash of nature, tumbling into universal ruin.
Blackwall.

PETHAHIAH, head of the nineteenth family of the sacerdotal order. *1 Chron.* xxiv. 16.

PETHOR, a city of Mesopotamia, towards Thapsacus, of which the false prophet Balaam was a native. *Numb.* xxii. 5.

PETHUEL, father of the prophet Joel. (i. 1.)

PHALEG. See **PELEG**.

PHALLU, second son of Reuben, head of the family of the Phalluites. *Gen.* xlv. 9. *Numb.* xxvi. 5.

PHALTI, or *Phaltiel*, son of Laish; married Michal, after Saul had taken her from David; but David afterwards retook her from Phalti. *1 Sam.* xxv. 44.

PHANUEL, of the tribe of Asher, father of a holy widow, or prophetess, called Anna, who was in the temple when our Saviour was carried there by his parents. *Luke* ii. 36, &c.

PHARAOH, (*King*) a common name of the kings of Egypt

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Egypt (ten of whom are mentioned in scripture) down to the conquest of Egypt by Alexander the Great, when the Greek language prevailed.

PHARAOH HOPHNA. See APRIES.

PHARAOH NECHO. See NECHO.

PHARATHONI, a city of the tribe of Ephraim, 1 *Macc.* ix. 50. known by the name of Pirathon, *Judg.* xii. 15. which see.

PHAREZ, son of Judah and Tamar, *Gen.* xxxviii. 27. and brother to Zarah, who putting his hand out at the birth, drew it back again, and was prevented by Pharez, who thus burst out or got before him into the world.

PHARISEES, a famous sect among the Jews, so called from an Hebrew word *Phareesh*, which signifies to separate or set apart, because they pretended to a greater degree of holiness and piety than the rest of the Jews. It is difficult to trace out the beginning of this sect; but it is most probable, as they were such lovers of traditions, that they began to appear when traditions came to have the preference to the law of God, *i. e.* about a hundred years before the birth of Christ; hence the distinguishing character of the Pharisees was their zeal for the tradition of the elders, which they derived from the same fountain with the written word itself. They pretended in every thing to a rigid observance of the law of God, yet under the outward garb of religion the most odious crimes, pride, ambition and covetousness lay concealed. They held, contrary to the Sadduces, a resurrection from the dead; but, according to Josephus, a Pythagorean resurrection, or a transmigration. They maintained a fate, and yet admitted free-will, and in many things agreed with the Stoics. The sect of the Pharisees was not extinguished by the ruin of the Jewish commonwealth; the greatest part of the modern Jews continues still of this sect, being as much wedded to traditions, or the oral law, as were their ancestors. From the Pharisees the Essenes are said to take their rise, whom Josephus makes the third Jewish sect. See ESSENES.

PHARPHAR, is one of the rivers of Damascus, or rather a branch of the river Baraddy, or Chrysorrhoas, which waters the city of Damascus and the country about it, 2 *Kings* v. 12. The river of Damascus has its source in Libanus; at its approach to the city it is divided into three arms, one of which passes through Damascus, the other two water the gardens round about; and then reuniting,

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uniting, they lose themselves, at four or five leagues from the city towards the north. *Maundrel.*

PHAZ. See **UPHAZ.**

PHEBE, a deaconness of the port of Corinth, called Cenchrea. St. Paul seems to have had a particular esteem for this holy woman, and strongly recommends her to the Romans in his epistle, (vi. 2.) of which she is supposed to be the carrier.

PHENICE, a port of the island of Crete. *Acts* xxvii. 12.

PHENICIA, or *Phœnicia*, a province of Syria, along the Mediterranean, from Seleucis, a district of Syria, from which it is separated by the river Eleutherus, according to Ptolemy, down to the country of the Philistines, from which it is parted by the river Chorfeus. The Septuagint translate Canaan, *Phenice*.---The Phenicians were much celebrated for their knowledge of navigation, commerce and astronomy, and for their colonies.

PHES-DOMMIM, *Aphes-dammim*, *Ephes-dammim*, or *Dammim*, a place in the tribe of Judah, between Shocoth and Azekah, 1 *Sam.* xvii. 1, 2. where the Philistines encamped when Goliath insulted the Israelites.

PHI-BESETH, mentioned *Ezek.* xxx. 17. is the same with Bubastus, situate on the east shore of that arm of the Nile extending farthest towards Arabia.

PHILADELPHIA, a city of Mysia, in Asia Minor, at the foot of mount Tmolus, mentioned *Rev.* iii. 7.

PHILCOL, general of Abimelech, king of Gerar. *Gen.* xxi. 22.

PHILEMON, a rich citizen of Colosse, in Phrygia; converted to the Christian faith, with Appia his wife, by Epaphras, disciple of St. Paul. Some say he was made by that apostle bishop of Colosse, and that he there suffered martyrdom, together with Appia his wife, in the time of Nero. The epistle to Philemon, by St. Paul, is a master-piece of the natural, lively and pathetic eloquence.

PHILETUS, mentioned by St. Paul in his second epistle to Timothy, (ii. 16, &c.) as erring concerning the truth, affirming that the resurrection is past. See **Gnostics**.

PHILIP, the apostle, a native of Bethsaida, and called to the apostleship at the beginning of our Saviour's mission, *John* i. 43, &c. Eusebius says he was a married man, and had several daughters. He preached in the two Phry-
gias,

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gias, *Theodoret*; was buried at Hierapolis, in Phrygia Pacatiana. *Eusebius*.

PHILIP, the second of the seven deacons, chosen by the apostles after our Saviour's resurrection, *Acts* vi. 5. preached the Gospel in Samaria, performed there many miracles, and converted many, *Acts* viii. 1, &c. Afterwards he was ordered by the angel of the Lord to meet the eunuch belonging to Candace, queen of Ethiopia, whom he likewise converted to the Christian faith. *Acts* viii. 26, &c.

PHILIP. See **HEROD**.

PHILIPPI, one of the chief cities of Macedonia, formerly called Dato, but afterwards Philippi, after Philip, the famous king of Macedon, who repaired and beautified it. St. Paul came to this city in the year 52, and made many converts, to whom he afterwards sent an epistle by Epaphroditus, which is received as one of the canonical books of scripture; and of all St. Paul's epistles, the most pathetic, and fullest of kind and affectionate expressions.

PHILISTINES, a people of Palestine, who came thither from the isle of Caphtor. The time of their coming is not known, however they had been a long time in the land of Canaan, and were a powerful people when Abraham came thither, in the year of the world 2083, before Christ 1912. The Septuagint generally translate the name *Ἀλλόφυλοι*, strangers. Philistine is not a Hebrew word, it is probably of Caphtor original.

PHILO, a famous Jewish author, of Alexandria, in Egypt, under Caligula, and of the race of the priests, brother to Alexander Lysimachus, alabarch, or chief of the Jews, who in great numbers inhabited this city. Josephus calls him an illustrious man in every thing. He made himself so famous by his eloquence, and by his knowledge of the Platonic philosophy, that it was commonly said of him in Alexandria, either Philo imitates Plato, or Plato Philo. *Jerome*. He composed several works, most of which are still extant, and in much esteem. Photius supposes him to have been the first who introduced the allegorical way of explaining scripture; followed in this by Clement of Alexandria, and Origen: but it appears from the books of Wisdom and Ecclesiasticus, that this method was long in use before Philo; St. Paul has often used it, and it was familiar to the Jews; so that Philo was neither the first, nor the principal author of it.

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PHILOLOGUS. St. Paul, in his epistle to the Romans, salutes Philologus, (xv. 15.) of whom nothing particular is known.

PHILOSOPHY, properly denotes love of wisdom, an appellation owing to the seeming modesty of Pythagoras, who refused the title of Wise, given to his predecessors, as too assuming. Philosophy is that science which contemplates the nature and causes or reasons of things, so far as they are discoverable by reason, in order to promote the happiness of soul, body and estate, in proportion as the measure of our present state of imperfection will admit. Reason is the faculty of perceiving the connection of general truths; and therefore human reason is nothing other but the faculty of deducing one thing from another by necessary consequence, and presupposes just principles and just inferences from these principles, which is what is called demonstration; and so far human reason is infallible, as just consequences from just principles can never deceive, without supposing a contradiction, which, in solid reasoning, is a thing impossible. A reason for every thing is necessarily assignable, if not by a finite, yet by an infinite understanding, which perceives every possible connection of truths; in which respect finite understandings fall infinitely short, incapable as they are of perceiving the connection that is between every truth, and the self-evident principles of reason, as in the case of what is called mystery, a thing very different from contradicting them, and consequently from being contrary to them; as being in themselves not contrary to, but above reason.---When the apostle, *Col. ii. 8.* cautions against philosophy, he adds, as plainly exegetical of what he means by philosophy, *and vain deceit, fallacy, sophistry, or false reasoning.* It has been a question much agitated, whether the philosophers borrowed their finest sentiments of morality from the sacred scripture. The strokes of resemblance that may be observed between the sacred and profane authors, are supposed, not without reason, to be merely fortuitous, and in which men of sense might easily be supposed to coincide, without copying from each other.---They neither read the originals nor translations of them, there being none prior to the Septuagint, under Ptolemy Philadelphus; and there is a probability of its being still more modern, consequently long after the principal philosophers; so that from this coincidence no consequence can fairly be drawn. Besides, the Greeks never studied foreign languages.---An-
other

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other question is that concerning their eternal salvation: a rash question, as intrenching on the prerogative of God, whose alone it is to pass sentence of absolution and condemnation, as the case requires. We ought therefore to leave them in the hands of an infinitely just and good God, without presuming to determine their fate one way or the other. The philosophers were the teachers and prophets of the heathen world, God in his providence never leaving himself without witness. *Acts* xiv. 17.

PHINEAS, son of Eleazar, and grandson of Aaron; the third high-priest of the Jews, and much commended for the zeal he shewed in vindicating the glory of God, in the affair of Zimri and Cosbi, *Numb.* xxv. 7. insomuch, that God promised the priesthood should be given to his posterity by a perpetual covenant; this condition being included, (as interpreters observe) that his children should continue faithful and obedient. The time of Phineas's death is not exactly known. The name also of a son of Eli, and brother of Hophni, *1 Sam.* i. 3. degenerate priests.

PHISON. See **PISON.**

PHITHOM. See **PITHOM.**

PHLEGON, a freed-man of the emperor Adrian, who composed a history, digested by olympiads, down to the year of Christ 140. In it he takes notice, that in the fourth year of the 202d olympiad, which determines about the middle of the year 33 of Christ, there happened the greatest eclipse of the sun that was ever seen, the stars being observed in the heavens at noon-day; and that afterwards there was a great earthquake in Bithynia. Several critics imagine that this was the darkness which happened at the death of our Saviour.

PHLEGON, mentioned by St. Paul in his epistle to the Romans, (xvi. 14.) was made, according to the Greeks, bishop of Marathon, in Attica.

PHCENICIA. See **PHENICIA.**

PHRASES, or *Phraseology*, are complex forms of speech, considered as single terms, to which a complex notion corresponds.---The theory of phraseology is a branch of verbal philosophy, which seems not as yet sufficiently cultivated, and is divided into general grammar and rhetoric. See **WORDS.**

PHUL. See **PUL.**

PHUNON. See **PUNON.**

PHUR. See **PUR.**

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PHURAH,

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PHURAH, *Judg.* vii. 10. the servant of Gideon, who went with him to spy the camp of the Midianites.

PHUT, *Gen.* x. 6. third son of Ham; supposed to people the canton of Phtemphu, Phtemphuti, or Phtembute, in Egypt, towards Libya; or the canton of Phtenotes, of which the capital was Buthus; translated Libyes, *Septuagint, Vulgate.*

PHYGELLUS, a Christian of Asia, who happening to be at Rome while St. Paul was there in prison, in the year 65 of Christ, *2 Tim.* i. 15. forsook him in his necessity, together with Hermogenes. *2 Tim.* i. 15.

PHYLACTERIES, that is, conservatories of the law, bandages, on which were written some passages of the law; which they wore either on their heads, as frontlets (which see) or on their hands, consisting of a long thong of leather, and of a box containing sentences of the law written on parchment, which they wore on the left hand, so that the box lay on the brawny part of the arm; and the thong, being rolled a number of times round the arm, passed through the three middle fingers, and then hung down.

PHYSICIAN, signifies, 1st. one who professes and practises medicine, or the art of physic, *Mark* v. 26.---Embalmers of dead bodies, *Gen.* 1. 2. Comforters and healers by advice and counsel, *Job* xiii. 4.----Prophets and teachers, as instruments of curing hard-hearted sinners, *Jer.* viii. 22.---Jesus Christ, the only sovereign physician of the soul, who by his blood and spirit cures all our spiritual maladies. *Matt.* ix. 12.

PIETY, *devotion*, or *godliness*, consists in determining our actions from the motive of the divine perfections, which constitutes the worship of God and our duty towards him; and is, consequently, acting according to his command: whence we see the difference between virtue and the habit of determining our actions by the law of nature, and consequently by the will of God; the latter, that of determining our actions to the glory of God and Christ, from the motive of gratitude for the redemption wrought out by Christ. So that in all three the actions are materially the same, only the motives differ. In holiness the motives are the benefits of God in Christ, or the perfections of God manifested in the work of redemption, unmerited mercy and goodness in Christ: in piety, the perfections of God, discoverable by reason; and hence the benefits of God, creation and providence, exhibited in the kingdom

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kingdom of nature: but in virtue we act from the motive of promoting our own perfection, both external and internal, of body, estate and soul. 2 *Pet.* i. 5, 6, 7.

PIHAHIROTH, one, and the second, of the encampments of the children of Israel, by the Red sea. *Exod.* xiv. 2.

PILATE, or *Pontius Pilate*, is generally believed to be a Roman, though not certainly known of what family or country he was.---He was sent to govern Judea, in the room of Gratus, in the year 26 or 27 of the vulgar æra, and in the 12th or 13th of the reign of Tiberius.---Pilate, though perfectly convinced of our blessed Saviour's innocence, overcome by the importunity of the people, delivered him up to the soldiers, that they might crucify him. He was afterwards deposed by Vitellius, the proconsul of Syria, for his excessive cruelties and rapine, and sent to Rome to give an account of his conduct to the emperor. But though Tiberius died before Pilate arrived at Rome, yet his successor, Caligula, banished him to Vienne, in Gaul, where he was reduced to such extremity, that, with his own hands, he put a period to his miserable existence. *Eusebius*. Pilate is described by Philo, as a judge that used to sell justice, and pronounce any sentence for money. He mentions his concussions or extortion, his murders, or the innocent persons he put to death without any formal process; describing him as a man that exercised every excess of cruelty during his government. As to acts of Pilate with regard to our Saviour, though mentioned by Justin Martyr, Tertulian, Eusebius, yet neither this last, nor Jerome, both of them inquisitive persons, nor any other that wrote afterwards, seem to have seen them, at least the true and original acts, those we have at this day being spurious, and neither ancient nor uniform. *Calmet*.

PILEHA, one of the chief priests who signed the covenant which Nehemiah renewed with the Lord. *Neh.* x. 24.

PILLAR; a pillar of cloud, of fire, or of smoke, signify a cloud, a fire, a smoke, raised up towards heaven in the form of an irregular pillar. *Exod.* xiii. 21. See **CLOUD**.

PINNACLE of the Temple, a parapet or breast-wall surrounding the roof, which was flat; the roofs of all the houses in Palestine being with terrasses or platforms, *Matt.* iv. 5, 6. The law appointed such a parapet, *Deut.* xxii. 8. to prevent accidents. Upon this wall our Saviour was placed by the devil, in the course of his temptation. *Josephus*

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sephus says, that the roof of the temple was defended with pretty tall golden spikes, to prevent birds from settling on it, and defiling it with their dung.

PIRAM, king of Jarmuth or Jaramoth, who came to assist Adonibefek, was slain by Joshua, and his body hung up after his death. *Josh. x.*

PIRATHON, a city of the tribe of Ephraim, in the mountain of Amalek, *Judg. xii. 15.* Abdon, judge of Israel, was of this city. *ib. xii. 15.*

PISGAH, a mountain beyond Jordan, in the country of Moab, *Numb. xxiii. 14.* Nebo, Pisgah and Abarim, make but one chain of mountains, near mount Peor, over-against Jericho, on the road from Betharan to Heshbon.

PISIDIA, a province of Asia Minor, having Lycaonia to the north, Pamphilia to the south, Cilicia and Cappadocia to the east, and the province of Asia to the west. At Antioch of Pisidia St. Paul preached. *Acts xiii. 14.*

PISON, or *Phison*, one of the four great rivers that watered the terrestrial Paradise. Calmet supposes this river to be the same with Phasis, a famous river of Colchis; but others the Tigris, after its confluence.

PITHOM, one of the cities built by the Israelites for Pharaoh, *Exod. i. 11.* according to some, Pelusium; Herodotus's Pathumos, according to others; situate on the Pathmetic branch of the Nile.

PITY, denotes the uneasiness we feel at the unhappiness of another: or, it is that affection which arises when we judge a person undeserving the evil he is afflicted with, *Job vi. 14.*---Applied to God, it is his undeserved love or favour for the wretched, *Pf. ciii. 13.* arising from his mercy in Christ, as the only channel through which relief can possibly be derived to the miserable, consistently with the divine perfections. *Acts iv. 12.*

PLAGIARY, *1 Tim. i. 10.* in our translation, *man-stealer*; is one who violently seizes on and carries away a free-born person, to sell him for a slave; than which no greater injury is possible; a practice still prevailing in the east at this day, and of which Joseph's brethren were shamefully guilty with respect to their brother. *Gen. xxxvii. 27. &c.*

PLAGUE. See PESTILENCE.

PLAY, is amusement, sport, frolick, *Exod. xxxii. 6.* and sometimes attended with mockery, insult, *Gen. xxi. 9.* The play mentioned *2 Sam. ii. 14.* was too serious, and ended

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ended too fatally to both sides, to deserve that name, being rather a murderous rencounter.

PLEASURE, is the intuitive knowledge of any perfection we are possessed of; and is either real or apparent, as the perfection is either; consequently lawful or unlawful, *2 Thes. ii 12.*---Mental or sensual, as arising from the understanding or senses.---It denotes the will or decree of God, *Isa. lv. 11. 1 Cor. i. 21.*---God's commands, *Pf. ciii. 21.*

PLEIADES, in astronomy, an assemblage of stars in the neck of the constellation Taurus, which appears at the beginning of the spring, *Job. xxxviii. 31.* commonly called the seven stars, of which only six are distinguishable.

POETRY, is the art of invention or fiction, exhibiting, in rhythmical or harmonious measure, sentiments either for instruction, amusement, or both; in which the images should be lively and striking; the expressions, besides perspicuity and emphasis, should be picturesque, to render the ideas sensible, which in particular is done by metaphor; of which there are instances every where in the Bible. The structure, however, of biblical verse, after all the attempts of the learned, seems to be yet unknown, the true pronunciation of the Hebrew being lost; and we have no rules, as in Greek and Latin, for ascertaining the quantities of syllables and the construction of their verse. The Hebrews, like the earlier heathen poets, dedicated their poetry to celebrate the praises of God, and to set forth the magnificence and grandeur of his works.---Scaliger affirms, that Hebrew is incapable of the restraints of feet or measure; and Austin of Eugubium says, that the Hebrews have neither heroic nor iambic verse, but only something that resembles it, like the songs of barbarous nations: and this is thought the most probable opinion.

POINTS, or *Vowels*, are dots or dashes added to the consonants, to shew their pronunciation. The Hebrews, like most orientals, omitted their vowels in writing, or rather had none, being included in the consonants, which cannot possibly be sounded without vowels; and which is the reason of the name, consonant.---The antiquity of the points is matter of much dispute among the learned, some making them coeval with the consonants, others ascribing them to Ezra, and others dating their origin only from the seventh or eighth century. The modern Jews admit the points in Bibles allotted for private use; but Bibles for public use are without them.---It must be owned that the

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Hebrew without the points is equivocal, but then there is no language without equivocal expressions, and that notwithstanding points, accents and vowels; but then the coherence of the context, by a proper attention, may remove this equivocalness; and how many passages have not been happily explained in this manner, without any regard to the points, and by having recourse to ancient versions?

POLYGAMY. See **MARRIAGE.**

POLYGLOT, literally signifies a variety of tongues; a name appropriated to Bibles published in several languages, and ranged in different columns.---The principal Polyglots are those of Cardinal Ximenes, printed in 1517, in four languages, Hebrew, Chaldee, Greek, and Latin.---The Polyglot of Plantin, by order of Philip II. of Spain, under the direction of Arias Montanus, was published in eight volumes in 1572, in Hebrew, Chaldee, Greek, and Latin; with the Syriac version of the New Testament. It is properly but a copy of that of Cardinal Ximenes.---The Polyglot of Le Jay is in seven languages, printed at Paris in 1645, in Hebrew, Samaritan, Chaldee, Greek, Syriac, Latin, and Arabic. Nothing can be more magnificent than this impression for paper and characters, but complaint has been made of the many faults in it.---Brian Walton undertook to give a new edition of Le Jay's Polyglot, more correct, more extensive, and more perfect, which he accomplished in 1657, in five volumes; with Prolegomena and other treatises in the first volume, several new Oriental versions in the fourth and fifth, and a large collection of various readings in the sixth.

PONTIUS. See **PILATE.**

PONTUS, a province of Asia Minor. To the faithful of this province, and to those of the neighbouring provinces, St. Peter addresses his first epistle, *1 Pet. i. 1*. Pontus is bounded on the north by the Euxin, by Cappadocia to the south, Paphlagonia and Galatia to the west, and Armenia the less to the east.

PORTERS of the Temple, an office discharged by the Levites, both by night and by day, having care both of the treasures and offerings; and was in some measure a military office, being soldiers of God's guard.

POSSESSION of the devil, is that state of a man in which the devil enters into his body without leaving him; and tormenting him either continually or only by fits; distinguished from obsession, which consists in besieging only

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and tormenting him externally. Examples of possession and obsession are known both in sacred and profane history. But as it has been found by many examples, that the credulity of the simple has been often imposed on by fictitious possessions, and obsessions; some have maintained, that the whole was nothing but the effects of a disordered imagination. But this cannot invalidate extraordinary instances of obsession, in which the patient is violently hurried into water or down precipices, lifted up into the air and afterwards dashed with violence against the ground, made to speak strange languages, to foretell future events, and perform things that exceed the person's ordinary strength and powers both of body and mind. And though there are several symptoms both of obsession and possession which are equivocal and fallible, there are, notwithstanding, others which are indubitable. If what we have just mentioned, with respect to obsession, should also hold in the case of possession, there can be no room to suspect its reality. Though in all this there is something extraordinary and uncommon, yet nothing contrary or superior to the natural powers of the devil, and therefore nothing miraculous: but these things happen not without the permission and controul of heaven, as in the case of Job. And wicked men may be given up to be harassed in this manner, in punishment of their crimes, as in the early days of Christianity, we have the instance of the incestuous person, *1 Cor. v. 5.* in order to his amendment.

POSSIBLE, denotes whatever implies no contradiction; and this is intrinsic possibility; as extrinsic implies the existence of a cause, endued with sufficient power, to bring a thing intrinsically, or in itself, possible, to actual existence. *Mark ix. 23. Matt. xix. 26.*

POST, a messenger or courier, appointed to carry with expedition the dispatches of princes, or letters of private persons, *Job ix. 25. Jer. li. 31.*---The use of posts is thought to be derived from the Persians. Their kings, according to Diodorus Siculus, placed sentinels in towers, situate on eminences, at proper distances; who, with a loud voice, acquainted each other with whatever happened, from one end of the kingdom to the other, with great dispatch. But, according to Xenophon, Cyrus set up couriers, and places for relays, or post-horses, at proper distances, on all the high-roads, to hand their packets from one to another, and that night and day without intermission, and in all weathers,---Couriers or posts are plainly described in the

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book of Esther. -- Xerxes, in his expedition against Greece, planted posts from the Ægean sea quite to Susa, at stations so distant as that a horse might easily travel.

POTIPHAR, an officer of the court of Pharaoh, king of Egypt, to whom Joseph was sold by the Midianitish merchants, and by whom he was made superintendant of his house. But some years after, upon the false accusation of Potiphar's wife, was cast into prison, and from thence delivered in the manner related in *Gen. xli. 45.*

POTIPHERA, priest of On, Moses's father-in-law. *Exod. xli. 45.*

POTTER'S FIELD. See ACELDAMA.

POWER, denotes the bringing a possible thing to actual existence; and if sufficient for every possible thing, it is omnipotence, an attribute of the divine nature, *Matt. vii. 13.* of the spirit of God, in his operations of enlightening and renewing the hearts and minds of men. *Eph. i. 19.*

PRAISE of God, is the acknowledging his perfections, which claim our highest adoration; his works, our admiration; and his benefits, our gratitude and love, *Pf. ciii. civ. cv.* throughout: as praise in general is the acknowledgment of the good qualities and actions of any person. -- Praise also denotes encouragement and protection. *Rom. xiii. 3. 1 Peter ii. 14.*

PRAYER, is converse with God, *Gen. xviii. 30.* in which we express our thanks for benefits already received, and our hopes of obtaining future, for soul and body, or both, through Christ alone; and this is properly prayer; and may be either mental, oral, ejaculatory, public or private. Though God is perfectly acquainted with all our wants, and though we pretend not by our prayers to alter the decrees of heaven; yet they are the means contained in the decree of God, *Pf. l. 15. Ezek. xxxvi. 37.* besides, they imply the duty of an inferior to a superior, and are moreover expressly commanded, *Matt. vii. 7. and xxi. 22. James i. 5.* Not to say that prayer, especially oral, is a means of promoting the devotion of others, by exciting proper affections; nor, that prayer is a means of communion with God. Our prayers should be performed with knowledge and judgment, which is our rational service, and the worshipping God in spirit and in truth, *John iv. 24.* with fervency, which is a complex of all the affections: with faith in Christ, which is the asking in his name, *John xiv. 13, 14.* And we may then hope to have our prayers heard, especially with regard to spirituals; and to temporals, if for the glory

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of God, and for the salvation of men, and consistent with the rules of God's government. To conclude, our prayers should be performed with reverence, as perfectly due to God; and with profound humility, as highly befitting creatures, who have no claim of right on God, *Gen. xviii. 27. Numb. xiv. 5. Dan. vi. 11.*---The parts of prayer are said to be invocation, confession, petition, thanksgiving, and intercession: or rather these are different species of prayer. *Wittembach.*

PREACHER. See ECCLESIASTES.

PRE-ADAMITES, are men that are supposed to have existed before Adam. Such as hold the eternity of the world are necessarily of this opinion, as several of the ancients, and the orientals at this day. The Jews, at least some of them, are suspected to maintain the same opinion. La Peirere, of the city of Bourdeaux, in France, wrote a formal treatise in support of it in 1655; brought up a Protestant, he afterwards went over to the church of Rome. One day as he happened to be reading the fifth chapter of the epistle to the Romans, it struck him, that from *ver. 12, 13, and 14.* it might be proved that there were men before Adam. This odd opinion, which at first appeared to be a mere whim, so struck his imagination, that he could never afterwards be prevailed on to give it up sincerely. To this treatise there were many learned opponents. It was ordered to be burnt at Paris by the hands of the common hangman.

PREDESTINATION, is the decree of God concerning the state of man after this life, of happiness or misery; that of happiness, is the decree of election; of misery, that of rejection or reprobation, implied in election. Predestination is called purpose, foreknowledge, and predetermination, *Rom. viii. 28, 29.* It is eternal, immutable, most free, actuated by motives, and accomplished by means, as are all the decrees of God. These means are faith, the gift of heaven, *Eph. ii. 8.* and holiness, the fruit of faith, *ib. i. 4. John iii. 18.* by which lost men are fitted for the enjoyment of God, *Heb. xii. 14.* This predestination is properly election; as the leaving a man in his state of natural perversion, is rejection or reprobation, *Rom. ix. 22.* for superior reasons, which no finite understanding can ever compass, *ib. xi. 33.* as lying deep in the scheme of divine providence, and involved in the universal harmony of the world:---We may consider predestination either as absolute, including both the end and the means; or as conditional,
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in our manner of considering the means separately, or the decree in the execution, not as in God decreeing, who always joins the means with the end.---Let it be added, that the reprobate are wholly inexcusable, in neither employing the means, nor improving the talents, put into their hands by Providence. *John* iii. 19.

PRE-EXISTENCE, is the real existence of a thing before its apparent existence, and applied to vegetables and animals ; there being now no new creation, all things having been created in the beginning ; and the apparent existence of things at this day is only their evolution or change of state, *Gen.* i. 11---21---24. with respect to man, expressed in scripture by being in the loins of a father, *ib.* xlv. 26. *Acts* ii. 30. *Heb.* vii. 10.

PRESCIENCE of God is the certain foreknowledge of events, in themselves contingent, because arising from predetermining reasons, without which nothing can happen. The free actions of intelligent agents may be also foreknown, because their will is always determined by reasons or motives, which depend upon the circumstances in which they happen to be ; and these circumstances being contingent events, which may be foreknown, the motives or reasons of free agents may be also foreknown. This prescience of God produces no change in the things ; what was contingent and free before, remains such after prescience ; for as no change happens in the predetermining reasons, so neither in the events, the result of these reasons, prescience, as a thing extrinsic to them, presupposing them. Events are not certain, because foreknown ; but foreknown because antecedently certain, on account of predetermining reasons.

PRESERVATION, or *conservation*, is the act of God's providence, by which the creatures are continued in being, *Pf.* xxxvi. 6. and this is active conservation, from which arises passive, or the actual conservation of the creatures. Now as the will of God is only one, and most simple ; by the same will, by which he created, he in like manner preserves all things. An extended or corporeal thing may be preserved so, as either to continue the same, belonging to the same genus or species ; or its elements may continue their existence. The latter conservation is immediate, and is called such ; the former mediate, on account of connection with other things. By immediate conservation God preserves our souls. Bodies he preserves as to their general or specific being, while he preserves them in their connected

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ned state. Mediate conservation respects either the larger bodies of the world, or the individuals of such larger bodies, and the genera and species arising from them. Thus our earth is constantly preserved, so as always to remain the same; as also the sun, moon, and stars: on the contrary, the individuals of our earth are preserved for a time only; seeing they all perish, some sooner, some later: but the species and genera persist, one individual arising in the room of another that perishes. Hence it follows, that the time of the rise or fall of any individual, and consequently of the birth or death of man, is fixed, *Job* xiv. 5. always supposing the use or neglect of means; for conservation is the execution of a divine decree, including the end and the means. It moreover follows, that God preserves the smallest things, and that his will is employed about them, *Matt.* vi. 26---30. for all of them stand in the connection established by God, equally with the greatest, and often give rise to great things; so that they are not unworthy of God's attention, as they were thought worthy of his creation, *Exod.* viii. 2---16. Lastly, it follows, that as all those individuals exist in every respect determinately, and that genera and species subsist by their individuals, so God preserves every thing with all its determinations or modes, and this is called special conservation; as on the contrary general, if not conversant about the mode of existence and the modes of the thing existing. God also preserves the active powers of things, and this is called concurrence; which see.

PRIDE, is that vice by which a man indecently extols himself above another, a thing inconsistent with humility or modesty, and the love of our neighbour: and therefore that pride is to be avoided, it is ranked first among the negative precepts of nature, seeing all men are in themselves on a level, and are such also on the footing of Christianity. The inequality, arising from the different conditions in life, can give no just handle for pride, but ought on the contrary rather to inspire humility and love; all these distinctions being solely ascribable to the providence of God, *1 Cor.* iv. 7.---It is a vice odious to God and man, and every where condemned in scripture, *1 Pet.* v. 5. *Prov.* xvi. 18. and xxix. 23.---*Pride* is also put for the obduracy and insolence of a sinner, in opposition to sins of infirmity and ignorance. *Numb.* xv. 30. *Deut.* xvii. 12.

PRIEST, the general name for the minister of religion in all ages and countries. The priest under the law was,
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among the Hebrews, a person consecrated and ordained of God, not only to teach the people and pray for them, but also to offer up sacrifices for his own sins, and those of the people, *Lev. iv. 5.* The high-priest was at the head of all religious affairs, and was the ordinary judge of all matters concerning the practice and judgments of the Jewish nation, *Deut. xviii. 8.* He was an eminent type of Christ, who by the sacrifice of himself on earth, and intercession in heaven, was to restore to, and keep in, the favour of God all true believers, *Heb. vii. 17.* The term is also applied to every true believer. *1 Pet. ii. 5. Rev. i. 6.*

PRIMITIVES. See FIRST-FRUITS.

PRINCIPLE, is what contains in it the reason or ground of another thing, and that either of essence, or of the possibility of a thing, as not implying a contradiction; or of the actual existence of a thing, as being capable of being produced by such a principle or cause; or of knowledge, a proposition, by which we come to know the truth of another proposition, and this is properly principle, of which mention is made *Heb. v. 12.* and *vi. i.*

PRISCILLA, who, together with her husband Aquila, lived at Corinth when St. Paul came thither, *Acts xviii. 1.* entertained the apostle at his house, where he lodged a good while, Aquila and St. Paul working at the same business, which was that of making tents of leather for the use of the army. They attended the apostle to Ephesus, *Rom. xvi. 5.* from thence they went to Rome, and sometime after returned into Asia, where it is supposed they died.

PRISON, properly signifies a place of confinement or bodily restraint, *Matt. xviii. 30.*---Figuratively, the bondage in which men are kept by satan and their own lusts, *Isa. xlii. 7.*---The grave, *ib. liii. 8.*---God's powerful restraint over satan, *Rev. xx. 7.*---All the difficulty about the spirits in prison, mentioned *1 Pet. iii. 19.* seems to be owing to a wrong pointing and a mistranslation, the term *φυλακή* not only denotes a prison, but a place of keeping or safety; and the passage may be thus translated: *By which (spirit) and by the spirits in keeping or safety, he went and preached to the then disobedient, when the long-suffering of God waited in the days of Noah, during the preparation of the ark, in which few, that is, eight souls were saved by water.* The spirits in keeping, mentioned in the beginning of the verse, are plainly the eight souls mentioned in the end; or Noah, a preacher of righteousness, and his family, who joined him in their admonitions to a wicked world. *2 Pet. ii. 5.*

PROCHORUS,

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PROCHORUS, one of the seven first deacons. *Act.* vi. 5.

PRODIGALITY, is an excess in expence, beyond what our circumstances can well admit, or the duty either to ourselves or others require. *Luke* xv. 12, &c.

PROFANATION, is the irreverent treatment of sacred things, names, and times; as the name of God, the temple, the sabbath, the providence of God. See *Lot*.---Esau is called profane, because he despised the birth-right, explained the blessing, the land of Canaan, a type of heaven, and the being a progenitor of Christ.---The term *profanation* also signifies, to put a thing lawfully to common use. *Deut.* xx. 6. *Lev.* xix. 23, &c.

PROMISE, is a declaration of doing something in favour of another: and is perfect when the person promising gives a right to claim his promise; imperfect when he does not, and in that case the person is only bound by his veracity and honour.---All the promises of God are sure and infallible, on account of the veracity of him who can neither deceive nor be deceived, and exceeding great and precious, *2 Pet.* i. 4. As the promise of sending the Messiah, made to Abraham and the Patriarchs, *Rom.* iv. 13, 14. a promise extensive and universal.---The spirit of promise, *Eph.* i. 13. the Holy Ghost promised to those that believe, as an earnest of heaven.---Eternal life, *Heb.* vi. 12. or the thing promised, the accomplishment of the promise.

PROPENSITY, or *Inclination*, is the determination of the mind to whatever gives pleasure, either real or apparent; the former arising from distinct notions of good, the latter from the confused notions of the senses and imagination, whence the passions arise, by which men in their corrupt state are now wholly swayed, as appears from experience confirmed by scripture, *Gen.* viii. 21. A propensity to apparent good, but real evil is a disorder which has indiscriminately overspread the whole of mankind, from the darkness that is in their understanding, which is under the dominion of their passions; called in scripture indwelling sin, *Rom.* vii. 20. the carnal mind, *ib.* viii. 7. the old man, *Eph.* iv. 22.

PROPHETS, in general, are those who foretel future events, as the original word imports. In particular those inspired persons among the Israelites, commissioned by God to declare his will and purposes to that people; under which character they foretold the captivity of Babylon, the coming of the Messiah, and other great events in the œconomy

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mony of divine Providence. Christ is the great Prophet of his church, and both the object and accomplishment of all the prophecies, *Deut.* xviii. 15.---Prophets were anciently called seers, *1 Sam.* ix. 9. probably from the extraordinary and supernatural visions exhibited to their eyes. The most usual way by which God communicated himself to the prophets was by revelation, which consisted in enlightening their minds, and inclining them to declare what God thus revealed to them. See REVELATION and INSPIRATION. God also communicated himself by dreams and visions; which see: made himself also known by articulate sounds, as to Abraham, and as happened at the promulgation of the law.

PROPTIATION. See ATONEMENT.

PROPTIATORY. See MERCY-SEAT.

PROSELYTE, in the religious sense of the word, is one who leaves or renounces one religion to embrace and profess another. Proselytes among the Hebrews were distinguished into two sorts; the first called Proselytes of the Gate, because suffered to live among them, and were those who observed the moral law only, and the rules imposed on the children of Noah; the second were called Proselytes of Justice, who engaged to receive circumcision and the whole law of Moses, and enjoyed all the privileges of a native Hebrew.

PROSEUCHE, denotes a place among the Jews where prayer is made, *Acts* xvi. 13. These places stood generally without cities and on the banks of rivers, and without covering or roof, except perhaps the shade of trees, and surrounded with a covered gallery.

PROSOPOPŒIA. See FIGURE.

PROVERBS, a canonical book of scripture written by Solomon and others, so called from its contents, proverbial or moral sentences, expressed in a close and energetic style, for the instruction of persons of every degree and station in life; a work of Solomon's maturer age, according to the Jews.---This collection is but a part of the proverbs of Solomon; we are told, *1 Kings* iv. 32. that he spoke three thousand proverbs. The two last chapters are ascribed to different unknown authors; the first twenty-four chapters are thought to be the genuine works of Solomon, and the five next following a collection of several proverbs made by order of Hezekiah.

PROVIDENCE, denotes the decree of God concerning the conservation, concurrence, and government of all things

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in the world; all which see; employed about every the minutest thing, and constituting the ground of our confidence in God, and of our invocation on his name.--- Providence is a transient act of God, employed about objects without, and different from God.---The providence of God is special, not general in propriety, its objects existing individually, and nothing in the general; such therefore the providence as are its objects, *Job xxxviii. 41.* unless we mean the extent of providence, which is over all. This providence of God is evidently his omnipresence.

PRUDENCE, is the habit of finding out and rightly applying the proper lawful means for obtaining lawful ends, *Prov. v. 1. Matt. x. 16.* and is either natural, as the prudent management of our affairs in this world; or spiritual, so called because employed about spiritual things, necessary to a Christian as such; and respecting the right use of the means, by which communion or union with God is promoted and kept up.

PSALMS, a canonical book of the Old Testament, containing spiritual songs and hymns composed by king David and others; called psalms from the Greek *ψαλμοι*, which signifies to touch gently a musical instrument, because with the voice was joined the sound of musical instruments.--- The number of canonical Psalms has been fixed both by Jews and Christians at 150. They are supposed to have been collected by Ezra.---Most of the psalms have a particular title, expressing either the name of the person who was to set it to music or to sing it; the instrument or tune to be used for it, or the subject and occasion of the psalm.

PSALMS of Degrees. See **DEGREES**.

PSALTERY, a musical instrument in use among the Hebrews, composed of wood with strings, and made use of with other instruments in the solemnities and ceremonies of religion. *1 Kings x. 12.*

PSEUDO-MESSIAS. See **MESSIAH**.

PTOLEMAIS. See **ACCHO**.

PTOLEMY, a name borne by all the kings of Egypt, from Ptolemy, son of Lagus, who, upon the death of Alexander the Great, succeeded to the government of this country, until the time of its conquest by the Romans. It is not a biblical name, but apocryphal.

PUA, son of Issachar, and head of the family of the Punites. *Numb. xxvi. 23.*

PUA, father of Tola, judge of Israel, of the tribe of Issachar. *Judges x. 1.*

PUAH,

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PUAM, one of the two Hebrew midwives in Egypt, whom Pharaoh commanded to destroy all the male children of the Israelites, *Exod. i. 17---19.*---Josephus thinks that these midwives were Egyptians; but others contend they were Hebrews.

PUBERTY, ripe or marriageable age, fixed at different periods among different people. Among the Hebrews the age of puberty was settled at between 13 and 13½ for boys, for girls between 12 and 12½, when they might marry: St. Paul is supposed to allude to this, *1 Cor. vii. 36.*---Among the Romans the age of puberty was between 14 and 16; and on entering on the 17th year they took the *toga virilis*, as beginning then to be men. Among the Athenians the youths did not commence Ephebi, or pass the age of puberty, till they were 18. *Calmet.*

PUBLICAN, a farmer or receiver of public money, an officer of the revenue, and collector of such taxes as are imposed on the people; an office extremely hateful to the Jews, who always greatly valued themselves upon their liberty and independance. *John viii. 33.*

PUBLIUS, governor of the island Melita, or Malta; who, when St. Paul was shipwrecked by a tempest upon this island in the year 60, received him and his company with great humanity. The apostle restored the governor's father to health, being ill of a fever and bloody flux.---It is said that not only Publius and his father, but the whole island also, were converted to the Christian faith.

PUDENS, mentioned by St. Paul, *2 Tim. iv. 21.* is believed to have been one of the seventy disciples, and to have suffered martyrdom under the reign of Nero.

PUL, or *Phul*, king of Assyria, came into the land of Israel in the time of Menahem, king of the ten tribes; but Manahem prevailed upon him, by a present of a thousand talents, not only to withdraw his forces, but to recognise his title likewise to the crown of Israel. *Usher, Rollin, and Calmet* think that Pul was father of Sardanapalus, who added Sardan to the name of Pul; and, if so, Pul must be the same with Anacindaraxes, or Anabaxares, father of Sardanapalus, according to profane authors. But Sir Isaac Newton supposes him to be the same with Belus, the first founder of the Assyrian and Babylonian empire. See his *Chron. &c. b. i. ch. viii. ix.*

PUNISHMENT, a physical evil conjoined by the law-giver with a moral evil, as a motive to forbear it; or, the evil of suffering, appointed for the evil of doing: and is
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either natural, the necessary consequence of an evil action, and highly becoming the wisdom of God; as a fit of illness after a fit of intemperance; and remorse, the natural consequence of evil actions, exemplified in Cain and Judas: or it is arbitrary, depending on the will of the law-giver, and called positive punishment, or a penal sanction; as the gallows appointed for a thief.---The justice of God requires the punishment of the evil-doer, as otherwise God would not act up to the fitness of things which he must do, as a thing consistent perfectly with his wisdom: besides, the law of nature is necessary and immutable, and therefore the violation of it cannot go unpunished.---The punishment of sin is disease, and the other evils and calamities of this life, threatened not only by God *Lev. xxvi.* throughout; but also naturally arising from sensual pleasure, intemperance, &c. In like manner, wars, poverty, pestilence, &c. all under the direction and government of God; who so disposes the prosperous and adverse events of this world, as that the former shall very often be the lot of the persons acting up to the law of nature; and the latter befall such as violate that law, as appears from experience. The arbitrary punishments among the Jews appointed by positive law were of several sorts, *viz.* the punishment of the cross; hanging by the neck, *Josh. viii. 29.* stoning, *2 Kings ix. 33.* the sword or beheading, *ib. xiv. 10,* &c. the punishment of the fire, *Gen. xxxviii. 24. Lev. xxi. 9.* precipitation or throwing headlong from a high rock, *2 Chron. xxv. 12.* the punishment of the saw, mentioned *Heb. xi. 37.* the punishment of the tympanum, or bastinado performed on the soles of the feet, or on the back or body, *ib. xi. 35.* the punishment of scourging, *Deut. xxv.*

PUNITES. See **PUA.**

PUNON, or *Phunon*, a station in the wilderness, *Numb. xxxiii. 42.* called Phæno, and Metallo-phænon, on account of its mines; situate, according to Eusebius, between Petra and Segor, four miles from Dedan.

PUR, *Phur*, or *Purim*, i. e. *Lots*; a word of Persian original: a very solemn festival of the Jews, instituted in memory of the lots that were cast by Haman, the enemy of the Jews, for their destruction, *Esther iii. 7.*---This feast is celebrated on the fourteenth of the month Adar, which answers to our February, for two days.

PURGATORY, nor name nor thing is scriptural, but a gainful tenet to Popish priests by saying masses: it is a place where men expiate sins by punishments inflicted on

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them by God, before they can enjoy his presence. *A fond thing*, says the 22d Article, *vainly invented, and grounded upon no warranty of scripture, but rather contrary to the word of God.* A branch of Paganism, adopted by the church of Rome, and a gross corruption of Christianity.

PURIFICATIONS, were of several sorts among the Hebrews, having relation to the several impurities contracted, either from leprosy, touch of dead bodies, &c.

PURIM. See **PUR**.

PUTEOLI, now *Pozzuolo*, a city in the kingdom of Naples, eight miles to the west of the city of Naples; where St. Paul abode for seven days, after landing in Italy. *Acts* xxviii. 13.

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QUADRAGESIMA. See **LENT**.

QUADRATUS, the first Apologist for Christianity under the emperor Adrian, *Eusebius*; he presented in person his Apology to the emperor in the year 126: St. Jerome calls this Apology a very useful work, full of strong reasoning, replenished with the light of faith, and worthy of a disciple of the apostles: it prevailed to lay the persecution, which was then raised against the church. There are only a few fragments of it now remaining.

QUAILS, birds much resembling a partridge in their salacity, food, flight, brooding and pugnacity, according to Aristotle.---God fed the Israelites with quails in the wilderness, *Exod.* xvi. 13. *Numb.* xi. 32. according to our translation; taken for locusts by Ludolfus. The original term is *selav*, which does not appear to denote quails, much less locusts, which are always called *arbeh* in Hebrew. It probably denotes the *seleucides* of Pliny, a species of the black-bird kind; a name which hath a tolerable resemblance with *selav*.

QUARTODECIMANS, an ecclesiastical term, denoting a kind of Schismatics, who agreed with the Jews in keeping Easter on the 14th day of the moon; whereas most of the churches kept it on the Sunday following, as was afterwards decreed by the council of Nice.

QUARTUS, a disciple of the apostles, of whom mention is made by St. Paul in his epistle to the Romans, (xvi. 23.)

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23.) The Greeks say he was one of the seventy disciples, and bishop of Berythus, or Berytus, a town and port of Phœnicia.

To **QUENCH**, a figurative expression, borrowed from putting out or extinguishing fire.---To quench the spirit, is to withstand its operations, either of enlightening the understanding in truth, or inclining the will to good, *1 Thes. v. 9.* which may be carried to the height of the most criminal obstinacy. *Heb. vi. 4, 5, 6.*

QUESTION, properly denotes a proposition made with a view to obtain an answer to it, and is either of fact or of right; and therefore often put for dispute, difficulty, suit at law, *Matt. xxii. 25. 1 Tim. i. 4. 2 Tim. ii. 23.*---It denotes also extorting an answer, by putting to pain or torture, expressed *Acts xxii. 21.* to examine by scourging; a Roman, not a Jewish custom. Among the Jews a person was to be convicted by witnesses, not by a forced confession; by means of which the truth is rarely if ever come at. The patient, who is of a weakly constitution, may, to avoid the pain of torture, confess a falsehood, that he is guilty when he is not; when one of a more sturdy constitution may hold it out, and never confess, though actually guilty.

QUIRINUS, or *Cyrenius*: his name at length was Publius Sulpicius Quirinus; sent by Augustus, after the condemnation of Archelaus, son of Herod the Great, to govern Syria, and to make the division of Syria and Judea, in order to taxation. And there is no manner of doubt but that he is the Cyrenius of St. Luke and Josephus, who continued and compleated the division begun by Sentius Saturnus, the mediate preceding governor of Judea, about the time of our Saviour's birth. He was immediate successor to Quintilius Varus in the government of Syria.

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RAAMAH, fourth son of Cush, who peopled a country in Arabia, from whence they brought to Tyre spices, precious stones, and gold. *Ezek. xxvii. 22.*

RAAMSES, or *Rameses*, a city built by the Hebrews during the time of their servitude in Egypt, *Exod. i. 11.* It probably took its name from one of the Egyptian kings.

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RAB, *Rabbin*, *Rabban*, *Rabboni*, or *Rabbam*, a title of dignity among the Jews, signifying *master*, or *excellent*. The title of *Rabbin*, or *Rabbiniſts*, were given to thoſe who placed their chief ſtudy in traditions or the oral law. They are generally very ignorant in hiſtory, chronology, antiquity, and geography; underſtand the holy language but very imperfectly; know not the true ſignification of a number of words in the ſacred text; are to madneſs fond of their traditions. They beſides took the name of *Maran*, Lord; *More*, Doctör; *Chacam*, Sage. Their chief function is to preach in the ſynagogues, to make public prayers there, and to interpret the law.

RABBAH, or *Arebba*, a city mentioned by Joſhua, (xv. 60.) Probably the ſame with *Arbea*, or *Hebron*.

RABBAH, or *Rabbat-Ammon*, a chief city of the Ammonites, ſituate beyond the Jordan. It had afterwards the name of *Philadelphia*, from *Ptolemy Philadelphia*.

RABBATH-MOAB, capital of the Moabites; otherwiſe called *Ar*, or *Areopolis*. See **AR**.

RABBIN. See **RAB**.

RABBITH, or *Rabboth*, a city of Iſſachar. *Joſh.* xix. 20.

RABBONI. See **RAB**.

RABBOTH. See **RABBITH**.

RAB-MAG, (chief of the Magi) *Jer.* xxxix. 3. an officer in *Nebuchadnezzar's* army.

RABSACES. See **RABSHAKEH**.

RABSARIS, 2 *Kings* xviii. 17. chief of the eunuchs of king *Sennacherib*; ſent with *Rab-shakeh* and *Tartan* to ſummon *Hezekiah* to ſurrender.

RAB-SHAKEH, or *Rab-faces*, was ſent with an impetuous meſſage by *Sennacherib*, king of *Aſſyria*, to ſummon *Hezekiah* to ſurrender. 2 *Kings* xviii. 17.

RACA, or *Racha*, a Syriac word, properly ſignifying empty, vain, fooliſh, and including a ſtrong idea of contempt, *Matt.* v. 22. The perſon uſing this term is ſubject to be condemned by the council.

RACHAL, a city of *Judah*. 1 *Sam.* xxx. 29.

RACHEL, daughter of *Laban*, ſiſter of *Leah*, wife of *Jacob*, and mother of *Joſeph* and *Benjamin*. The prophet *Jeremiah* and *St. Matthew*, *Jer.* xxxi. 15. *Matt.* ii. 18. have put *Rachel* for the tribes of *Ephraim* and *Manaſſeh*, children of *Joſeph*, ſon of *Rachel*.

RADDAL, fifth ſon of *Jeſſe*, and brother of *David*. 1 *Chron.* ii. 14.

RAGAU, *Judith* i. 6. a large plain. See **REU**.

RAGES,

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RAGES, a city of Media, standing upon the mountains of Ecbatane, about a day's journey from that town. *Tob. i.*

RAGUEL, father of Sarah, and father-in-law of young Tobias, *Tob. vi.*---Otherwise Jethro, father-in-law of Moses. *Numb. x. 29.*

RAHAB, a harlot or hostess of the city of Jericho, who received into her house and concealed the spies sent by Joshua to view the city, *Josh. ii. 1.* for which good office she and her whole family were saved from that general destruction which God soon after brought upon the city of Jericho and its inhabitants.

RAHAB, the name of the lower Egypt, on account of its pride and insolence. *Pf. lxxxvii. 4. Isa. li. 9.*

RAHELIAH. See REELIAH.

RAIN-BOW, one of the gaudiest and most beautiful phenomena in nature, and yet nothing more is requisite for its production than drops of rain and sun-shine: we never observe a rain-bow but when the rain falls before us, and the sun is at our backs; for the rays of the sun are refracted in the drops of rain, by which refraction the different colours of the bow are produced, the very same with those of the prism. In our climate, in which we are never placed between the sun and the south, we never observe a rain-bow towards that quarter. Though the bow is formed in the falling drops of rain, yet it appears to us to be in the cloud, if there is no rising ground behind it: and as it is formed in the successively falling drops, we see a different bow every moment. There is a two-fold bow, distinguished by the order in which the colours stand; the one, the ordinary or primary bow; the other, the extraordinary or secondary, inclosing the primary. In the ordinary bow the red colour stands uppermost, and the violet undermost: in the extraordinary this order is inverted. The ordinary bow is formed by two refractions, the one when the ray enters the drop, the other at coming out, with one intermediate reflection. If the angle at the eye, formed by the issuing ray and a line parallel to the incident ray, contains $42^{\circ} 2'$, the red colour appears; but if only $40^{\circ} 17'$, the violet; and between these two angles, the other colours in their successive order. In the extraordinary bow there are two refractions and two intermediate reflections. If the angle formed, as before, be $54^{\circ} 7'$, the violet appears; but if $50^{\circ} 57'$, the red; and under the intermediate angles the other colours in inverted succession.

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The rain-bow was the sign or token appointed by God in confirmation of his promise, that he would not any more destroy the earth by a general deluge. From this some would infer, that there was no rain, consequently no rain-bow, before the deluge. But it seems incredible that the world should, for almost 2000 years, be without any rain; the difference between the antediluvian and postdiluvian rain-bows was, that the latter only had a divine promise, the other not.

RAKKATH, a fenced city of Naphtali. *Josh. xix. 25.*

RAKKON, a city of Dan. *Josh. xix. 46.*

RAM, or *Battering-Ram*, an engine of war, employed by the ancients in beating down the walls of cities, now superseded by the invention of gun-powder. It consisted of large heavy beams, armed with an iron head, which being slung on other stout beams that stood firm, was violently pushed against the wall to be battered, and that repeatedly. Pliny ascribes its invention to Epeus, at the siege of Troy; Vitruvius, to the Carthaginians. Ezekiel is thought to be the earliest author that mentions it. *Ezek. iv. 1, 2.*

RAM, son of Hezron, and father of Aminadab, of the tribe of Judah. *1 Chron. ii. 9.*

RAM, *Job xxxii. 2.* is supposed to be put for Aram, or Syria. The Chaldee Paraphrast explains it of the family of Abraham, as if Abraham and Ram were the same thing.

RAMAH, a city of Benjamin, *Josh. xviii. 25.* situate between Gaba and Bethel, towards the mountains of Ephraim, six miles from Jerusalem, to the north. The name also of a city of Naphtali, upon the frontiers of Asher, *Josh. xix. 36.* Also Ramah of Samuel, a great way to the west towards Joppa.

RAMATHEM, a city on the road from Joppa to Jerusalem, *1 Macc. xi. 34.* the same with Ramah of Samuel.

RAMESES. See **RAAMES**.

RAMOTH, a famous city in the mountains of Gilead, often called Ramoth-Gilead, beyond the Jordan, levitical and refugial, in the tribe of Gad. It was the occasion of many wars between the kings of Israel and Syria: and here Ahab received his mortal wound by a chance arrow. *2 Chron. xviii. 3, &c.*

RAPHAEL, one of the seven archangels supposed to be continually before the throne of God, and always at hand to execute his commands. --- This angel took an human

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man form, and conducted Tobias from Nineveh to Rages, *Tob. v. 5, 6.* The term is apocryphal.

RAPHAIM. See **REPHEIM**.

RAPHON, a city beyond the Jordan, on a brook not far from Carnaim, to the north of the brook Jabbok; where Judas Maccabæus gained a signal victory. *1 Macc. v. 37, &c.*

RAPTURE. See **ECSTASY**.

RASIN. See **REZIN**.

RAVEN. Our version of *Gen. viii. 7.* seems to misrepresent the raven; the original runs literally, the raven went out, by going out and returning; that is, went out and returned: in this, our translators following the Septuagint.

REAHIAH, son of Shobal, father of Jahath, and grandson of the patriarch Judah. *1 Chron. iv. 2.*

REASON, is that faculty of the soul by which we distinctly perceive the connection of general truths; and this is subjective reason. Leibnitz defines it, a chain of truths; and this constitutes objective reason, *Dan. iv. 36.* Human reason is nothing other but the faculty of deducing one thing from another, or ratiocination. Whatever therefore agrees with general truths or principles is consonant with reason, but contrary to reason whatever is repugnant to them. But we are not to think that any thing is contrary to reason, because we do not perceive its connection with general truths; which is the case of mysteries in revealed religion. Reason is to judge of the characters or marks of a revelation, and of the arguments proposed in defence of it; and here reason stops short and proceeds no farther, resigning itself entirely to what is revealed. *Wyttenbach.* From reason, or the perception of general truths, no error can ever proceed. Such as accuse reason of deception and corruption, give the term quite a different meaning; such as the arguing from indistinct notions, arising from sense and imagination, from prejudice and passion. The use of reason, with respect to mysteries, is fairly to deduce and prove them from the passages of scripture in which they are contained, according to the genuine rules of interpretation; to shew that they imply no contradiction, that they are possible, and stand connected with other revealed truths. And since reason ought not to reject what it cannot comprehend, it will therefore make a distinction between truths within and others without its reach; the former are called mixt, being discoverable by

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reason, and made known by revelation; and the latter pure, as wholly derived from revelation, *id.*---Reason also denotes a ground or argument for any thing. 1 *Pet.* iii. 15.

REBA, *Numb.* xxxi. 8. one of the princes of Midian, slain by Phineas.

REBEKAH, or *Rebecca*, daughter of Bethuel, wife of Isaac, and mother of Esau and Jacob. *Gen.* xxiv.

RECHAB, father of Jonadab, founder of the order of the Rechabites, who were enjoined to drink no wine, to build no houses, to sow no grain, to plant no vineyards, to have no lands, and to dwell in tents all their lives. But in what age this order was established, and who this Rechab was, are matters of uncertainty.

RECHAH, 1 *Chron.* iv. 12. it is not known to what tribe this city belonged, or even whether a city or no.

RECONCILIATION, is the restoring to favour, or making persons at variance friends.---Thus God and we were at variance, till Christ, by his sufferings and merit in our room, averted the punishment due to us for sin, and procured for us a right to life, *Rom.* v. 10. 2 *Cor.* v. 19. all which we are to receive by faith. The Gospel is called *the ministry of reconciliation*, 2 *Cor.* v. 18. because reconciliation is published in it to such as are yet enemies to God, but willing to receive the proffered grace, forgiveness and happiness, freely offered to whoever will accept them.

REDEMPTION, is the deliverance from bondage by means of a ransom. Thus Christ, by paying an equivalent to the justice of God by his vicarious sufferings and merit, ransomed sinners from their thralldom to the guilt and power of sin, by procuring forgiveness and sanctification, *Eph.* i. 7. *Tit.* ii. 14.---It is also applied to the resurrection of the body, *Rom.* viii. 23.---The substitution of an innocent person for the guilty, has nothing in it inconsistent with justice; especially if the innocent person is willing to undergo death for others, in order to procure a very great benefit; and especially if he has absolute right over his own life, as Christ had, being both God and man, *John.* x. 18.---As reconciliation supposes a prior enmity subsisting, so redemption a prior state of thralldom and misery. The consideration of the different states forms all the difference between reconciliation and redemption.

REDEMPTION of the first-born. See FIRST-BORN.

REDEMPTION of inheritance, was, by the law of Moses, *Lev.* xxv. 25. that right of a near kinsman to redeem the estate of his relation, out of the hands of a stranger or Jew,

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Jew, that had bought it; or even the person of a near kinsman, *Lev. xxv. 47, 48.* that thus neither the estates nor the persons of Hebrews might be sold for ever. But if there was no kinsman to redeem, the estates reverted to their owners in the sabbatical year, and in that of Jubilee; when the persons also recovered their liberty. These kinsmen, or goëls, were eminent types of Christ, the near kinsman of his people.

RED-HEIFER. See **HEIFER.**

REELAIAH, or *Rahelaia*, of the race of the priests, returned to Jerusalem with Zerubbabel. *Ezra ii. 2.*

REFUGE, a place of safe retreat from danger. There were six cities of refuge, three on each side the Jordan, for persons who by chance, and without any premeditated design, happened to kill a man; there to be secure from the pursuit of the avenger of blood, or near relation of the slain, *Exod. xxi. 13. Numb. xxxv. 11, 12, 13, &c.*---The man-slayer was to undergo trial before judges, in order to find whether the slaughter was voluntary or involuntary; if the former, he was to undergo the sentence of the law as a murderer; but if involuntary or casual, he remained secure in the city from any pursuit, and was to continue there till the death of the high-priest, in a kind of banishment; for if found without the city of refuge, he was liable to be slain.---These places of refuge were types of the safe retreat which believers have from the pursuits of divine justice, in the blood and righteousness of Christ. *Isa. xxv. 4.*

REGENERATION, denotes that spiritual life which is infused into the soul in effectual calling, and has various names, being called *vivification*, *Eph. ii. 5. Col. ii. 13. conversion*, from the actions of a person having a different aim and tendency from what they formerly had, *Isa. lix. 20. Jer. xxxi. 18.* And if the means which God employs in effectual calling are considered as bands, then it is called *drawing*, *Cant. i. 4. John vi. 44.*---Regeneration therefore, vivification, conversion, drawing and effectual calling, are equivalent terms, signifying the activity exerted in pursuit of spiritual good, from the motive of the glory of God in Christ, and that of true happiness; or it is the habit of acting in this manner.---Life is properly active existence, and spiritual life should be the opposite of spiritual death; which last is the acting from motives suggested by sense and imagination, and consequently from our affections and passions, and not from considerations of
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the moral law, from the motive of the divine perfections, and of redemption in Christ.---As by our birth we receive our natural life, so by effectual calling, or vivification, a second birth, called the being born again, *John* iii. 3. *1 Pet.* i. 23. and hence the name *Regeneration*, used by divines, and produced by the immediate operation of the Spirit of God, in the use of the means, the word of truth, and properly nothing other but the divine concurrence; all actual things in the world, which imply reality, becoming such by the will of God: now the will of God, as conversant about the operation of things, is called his concurrence. Here the word and spirit are to be conjoined, in opposition to Pelagians on the one hand, and to Fanatics on the other.

REHABIAH, eldest son of Eleazer, and grandson of Moses. *1 Chron.* xxiii. 17.

REHOB, a city of Ashter, in Syria, on the road to Hamath, *Numb.* xi. 21. levitical. *Josh.* xix. 28.

REHOBBOAM, son and successor of Solomon. In his reign the kingdom of David was divided; the tribes of Judah and Benjamin continuing in their fidelity to Rehoboam, the other ten became subject to Jeroboam, son of Nebat. Rehoboam died after he had reigned seventeen years, and was buried in the city of David, leaving his son Abijah his successor to the throne, in the year of the world 3046, before Christ 954.

REHOBOTH, a river of Idumæa. *Gen.* xxxvi. 37.

REI, *1 Kings* i. 8. one of David's generals.

REINS, denote the inmost affections of the soul, *Pf.* vii. 9. a figure taken from their concealed situation in the body.

REKEM, a city of the tribe of Benjamin, *Josh.* xviii. 27. The name also of Petra, in Arabia Petræa.

RELIGION, consists in the true knowledge and worship of God; and is either natural, or that discoverable by natural reason; or revealed, established on a divine revelation.---A religion conformable to the attributes and will of God, and subservient to the promoting virtue and piety, is a true religion; and the contrary, a false. As there can be but one true religion, so as many false religions as there are false opinions, which are infinite.---The true knowledge of God is the foundation of true religion. *Heb.* xi. 6. *John* xvii. 3.

REMALIAH, father of Pekah, king of Israel. *2 Kings* xv. 25.

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REMETH, a city of Issachar, *Josh. xix. 21.* and the same with Ramoth. *1 Chron. vi. 73.*

REMMON. See **RIMMON**.

REMMON-METHOAR, a city bordering upon the tribe of Zebulun, *Josh. xix. 13.* to the east of that tribe.

REMORSE, is the uneasiness arising from the judgment we pass on our evil past actions, *Rom. ii. 15.* in which we condemn ourselves, *Acts ii. 37.*---It is a natural punishment, naturally arising from an evil action, and rendering us unhappy; and has different degrees, as various affections may happen to be conjoined with it; as sorrow, hatred, pusillanimity, dread, but especially despair, which may end in self-murder; as in the case of Judas. *Matt. xxvii. 3--5.*

REMPHAN, *Acts vii. 43.* Who this god was is matter of mere conjecture. Grotius supposes him to have been some deity, as Remmon: others take this Remphan to be a king of Egypt, deified by his subjects.

REPENTANCE, is a sorrow for and a detestation of our evil past actions, from a view of our misery by them, which nothing less than the sufferings of Christ could remove. To wish to be freed from the evil of suffering, a thing impossible, and not from the evil of turpitude; from the consequences, and not from sin itself, would be to separate things necessarily conjoined, the antecedent and the consequent, the cause and the effect; gross Antinomianism.---Gospel repentance implies in it faith in Christ, as the only atonement for sin, and a purpose of heart to live to the glory of God in Christ, or in the practice of holiness, *Matt. iii. 2--8. Mark i. 15.* This is inchoative repentance. But as we are guilty in so many things, *Jam. iii. 2.* we have need of daily repentance; which may serve to reprove perfectionists, and inspire us with deep humility. Faith and repentance are often mentioned separately, but from their mutual close connection, the one always implies the other.---Repentance, applied to God, is an improper or figurative expression, denoting no real change in God, of which he is utterly incapable, but a change of conduct, either for mercy or judgment, as men shall behave, *Jer. xviii. 8.* and is the execution of his decree.

REPHAIM, or *Raphaim*, the ancient giants of the land of Canaan; of whom there were anciently several families in that country. It is generally supposed, that they were descended from one Rapheh, or Rapha; but others imagine,
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that the word Rephaim properly signifies giants, in the ancient language of that people. *Gen.* xiv. 5.

REPHAİM, (*Valley of*) *Josh.* xv. 8. near Jerusalem to the south or west.

REPHIDIM, a station or encampment of the Israelites in the desert, *Exod.* xvii. 1. where God miraculously supplied the people with water out of a rock; which rock was a type of Christ, *1 Cor.* x. 4. and is still to be seen at the foot of mount Horeb, with twelve mouths, through which water flowed.

REPROBATION. See ELECTION and TESTAMENT.

REPUDIATION. See DIVORCE.

RESEN, a city of Assyria, built by Nimrod, and situate on the Tigris. *Gen.* x. 12.

RESSA. See RISSAH.

RESTITUTION, is that act of justice by which we restore our neighbour to whatever we have unjustly deprived him of, whether with respect to his property, person or good name; without which there can be no real, no sincere repentance. The law of Moses expressly requires restitution, *Exod.* xxii.--The Roman laws adjudged a fourfold restitution by persons convicted of extortion or fraud: and to this Zaccheus condemns himself, *Luke* xix. 8. If it is not possible to make restitution to the injured person, what was unjustly taken should be laid out in charitable uses; as the retaining it would be inconsistent with a sincere repentance.

RESTITUTION of all things, it is thus St. Peter, *Acts* iii. 21. calls the last day; when perfect union and harmony shall succeed to all the apparent disorder and inequality which now prevail in the world.---The Jews expected Elias should come to restore all things, and bring about a great reformation in the state of the church. *Matt.* xvii. 11. *Mal.* iv. 5, 6.

RESURRECTION of the dead, is the revival of dead bodies, and their re-union with the same souls, *Acts* xxiv. 15. *1 Cor.* xv. 12, 13. In particular, the resurrection of the body is its restitution to the exercise of all its motions; that of the man, the restitution of the harmony between the thoughts of the mind and motions of the several members. A thing not impossible, either in itself, or with respect to the knowledge and power of God. For if it was possible at first to animate a body, and so adjust its parts as to be made capable of different sensations, nothing can hinder the same thing from being afterwards effected by

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by the same power and wisdom that originally formed both. Our inability to explain the manner in which this shall happen can be no objection, unless we can prove that it implies a contradiction. St. Paul explains the matter by a comparison taken from seed sown in the earth, which must die before it can send forth a germe or bud, different in qualities from the body sown. In like manner our bodies, sown in corruption, shall be raised in incorruption; sown in dishonour, shall be raised in glory; in weakness, shall be raised in power; and sown a natural body, shall be raised a spiritual, that is light and airy, in full subjection to the soul. The objection from cannibals can in this case be none; they prey on the gross body, not on its germe or bud, which is out of the reach of every cross accident, being unchangeable and permanent. And thus all men, both good and bad, shall be raised at once at the summons of the Judge, *John* v. 29. whose bodies shall no longer be subject to corruption, but enabled to sustain for ever their different destination of happiness or misery.---Such as happen to be then alive, shall undergo the very same change with, or a change analogous to that of the raised bodies, *1 Cor.* xv. 51, 52.---It is a query, whether persons raised to life, as those at the resurrection of our Saviour, died a second time.---As they have once paid the forfeiture, and undergone the sentence of the law, it does not seem equal that they should do it a second time.

RETHMAH. See **RITHMAH**.

REU, or *Ragau*, son of Peleg, *Gen.* xi. It is probable that he gave names to the city of Rages, and to the plain of Ragau.

REUBEN, eldest son of Jacob and Leah, born in the year of the world 2246, *Gen.* xxix. 32. before Christ 1754.

REUEL, son of Esau and Bashemath, daughter of Ishmael. *Gen.* xxxvi. 4.

REVELATION, is the discovery of truths, which natural reason could never of itself find out: such are either facts, as the creation, the sending of Christ; or speculative truths, which are properly mysteries, the doctrine of the Trinity, &c. so that the essence of revelation consists in mystery.---Revelation is also the name of a canonical book. See **APOCALYPSE**.

REVENGE, is a desire of doing another an injury, for an injury received. This is private revenge, always including

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including hatred, which the law of nature forbids, enjoining the love of our enemies; and the Gospel expressly, *Matt.* xviii. 27, 28. by arguing from the greater to the less, and ascribing all vengeance to God, *Rom.* xii. 19. Public vengeance is that of the magistrate, executing justice without partiality, malice, or hatred, for the peace and safety of the community; which holds much more so of God, the supreme governor.

REVERENCE, in general denotes love conjoined with the solicitude not to thwart or offend the object beloved; and considered with respect to God, is called filial fear; a duty we owe God. Reverence to God is accompanied with a restraint from every thing contrary to the divine perfections; in this differing greatly from those who refrain from evil from mere fear, called slavish fear, or dread of punishment, without any regard to God, peculiar to slaves; the reverence we pay God indicating an ingenuous mind. A reverence is due not only to God and his perfections, when we think or speak of them, *Heb.* xii. 28, 29. but also to things that have a relation to him, as his worship, his servants, &c. *Lev.* xix. 30.

REUMAH, a concubine or second-hand wife to Nabor, brother of Abraham. *Gen.* xxii. 24.

REZETH, a town of Syria. *2 Kings* xix. 12.

REWARD, is the good which the lawgiver conjoins with a virtuous action, as the motive for doing it; in the same manner as punishment is proposed as a motive to abstain from a vicious action. And both may be either natural, the necessary consequence of good or bad actions; or positive, which depends on the good-will or pleasure of the lawgiver. See PUNISHMENT. Whether there are any arbitrary, with respect to God, is queried, all being the necessary and natural result of guilt.---Reward signifies a gift or bribe, *Deut.* xxvii. 25.---The fruit or result of labour, *Ecc.* ix. 5.---Human applause, *Matt.* vi. 2--5.---Comfort and joy. *Psf.* xix. 11.

REZIN, or *Rasim*, a king of Syria, who made an alliance with Pekah, son of Remaliah, to invade Ahaz, king of Judah, in which attempt they succeeded. But Ahaz afterwards, in conjunction with Tiglath-Pileser, king of Assyria, defeated Rezin, and put him to death. *2 Kings* xvi. 9.

RHEGIUM, a city at the south extremity of Italy, in the kingdom of Naples, *Acts* xxviii. 12. now called Reggio.

RHODA,

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RHODA, a damsel, who, living in the house of Mary the mother of John Mark, and hearing the voice of Peter, whom she imagined to be in prison, opened not the door for joy, but returned to tell those in the house. *Acts* xii. 13.

RHODES, an island lying south of the province of Caria, in the lesser Asia, and among the Asiatic islands, accounted in dignity next to Cyprus and Lesbos; an extremely fertile and pleasant island, and remarkably famous for a statue of the sun, called his Colossus, seventy cubits high, standing astride the mouth of the harbour, so that ships sailed between its legs; and, on account of its vast bulk, reckoned one of the seven wonders of the world. *Acts* xxi. 1.

RHODOCUS, a traitor in the army of Judas Maccabæus, who went to the camp of Antiochus Eupator, king of Syria, to betray the counsels of his party. 2 *Macc.* xiii. 21.

RIBLAH, a city of Syria, very pleasantly situated, 2 *Kings* xiii. 33. in the country of Hamath; the same with Antioch, of Syria, *Jerome*; but this is doubted.

RICH, is one of the divisions of men with respect to their outward circumstances in life, and admits of several degrees. He who abounds in riches, and possesses more than the present and future necessities and conveniencies of this life require, living in great outward splendour, is rich or opulent, 1 *Tim.* vi. 17. To enjoy the necessities and conveniencies of life in a moderate degree, is to be in a middling state; to have only the bare necessities of life, is to enjoy the lowest state of riches.---Figuratively, it denotes the graces of God's Spirit, *Jam.* ii. 5. *Rev.* ii. 9.---Such as are in their own opinion spiritually rich, though really poor, or destitute of the grace of God, *Rev.* iii. 17. Those who place their happiness in outward prosperity, *Matt.* xix. 24. *Luke* vi. 24.---Wise and worthy men, *Ecc.* x. 6.

RIGHTEOUSNESS, applied to God, is that perfection of the divine nature by which he is just and holy in himself and in all his actions, *Job* xxxvi. 2. *Job* xvii. 25. See **JUSTICE**, **HOLINESS**.---To Christ, it is his active and passive obedience, by which he satisfied the penal and preceptive law of God in the room of believers, *Dan.* ix. 24. called the righteousness of God, *Rom.* i. 17. either because it is of God's appointment, and therefore acceptable; or because performed by him, who is both
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God and man, and consequently of infinite value; or because opposed to the righteousness of imperfect works, *Rom. x. 3.* Also called *the righteousness of faith*, *Rom. iv. 13.* because received by faith, or in virtue of the offer of God.---It denotes the original righteousness in which man was at first created, namely, with light in his understanding and rectitude in his will, or perfect conformity to the law of God, in which consisted the image of God, and to which he must be restored. *Col. iii. 10. Eph. iv. 24.*

RIMMON, a god of the Syrians, which many suppose to be no other than the sun.

RIMMON, or *Remmon*, a city of Simeon, *Josh. xix. 7.* lying 16 miles to the south of Eleutheropolis, according to Eusebius.

RIMMON, a city of Zebulun, *1 Chron. vi. 77.* also the name of the rock to which the children of Benjamin retreated after their defeat. *Judg. xx. 45. and xxi. 13.*

RIMMON-PAREZ, a station or encampment in the wilderness. *Numb. xxxiii. 19.*

RIPHATH, second son of Gomer, and grandson of Japhet; giving name to the Riphean mountains, which he occupied.

RISSAH, or *Ressa*, a station or encampment of the Israelites in the wilderness, on coming from Libnah to Rissah. *Numb. xxxiii. 22.*

RITE. See CEREMONY.

RITHMAH, or *Rethma*, an encampment of the Israelites in the wilderness of Paran, not far from Kadesh-Barnea. *Numb. xxxiii. 18.*

RIZPAH, daughter of Aiah, concubine or wife of the second order to king Saul. She afterwards lived with Abner. *2 Sam. iii. 7.*

ROGELIM, a place in the country of Gilead, beyond the Jordan, where lived Barzillai, the friend of David. *2 Sam. xvii. 27.*

ROME, the capital of Italy, mistress of the Roman empire, founded by Romulus and Remus, according to Usher, in the year 3960 of the Julian period, in the year of the world 3256, before Christ 748, towards the end of the reign of Hezekiah, king of Judah.---The Romans, at the coming of our Saviour, had extended their empire over almost every part of the then known world. Jerusalem was taken by them no less than three times; 1st. by the arms of Pompey, in the year of the world 3941, before Christ 59; 2dly. by Sosius, in the year 3967, before Christ

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Christ 33; and the third and last time under Titus, when both the city and temple were utterly destroyed, in the year of the world 4070, and year of Christ 70.---The Gospel was early preached in this city. St. Paul wrote an epistle to the Roman converts in the year 60, wherein his principal aim is to persuade them to a steady perseverance in the profession of Christianity, by convincing them that God is the God of the Gentiles as well as of the Jews; that now under the Gospel there is no difference between Jew and Gentile, by shewing, that Jews and Gentiles were equally sinful; that Abraham was the common father of all believers, as well circumcised as uncircumcised; and that there was now no necessity to submit to circumcision, and the other ceremonial observances of the Jews. This epistle gives us a most clear and comprehensive view of Christianity, since the apostle has most judiciously woven into his discourse its principal and leading doctrines, that by Adam's transgression sin entered into the world, and death by sin; that the giving the law, both moral and ceremonial, was with the view to convince men of their own utter inability, and of the necessity of faith in Christ, in order to forgiveness and a right to life.

ROOF, was in the east made flat, with a platform of plaster, and a battlement or balustrade to prevent accidents, *Deut.* xxii. 8. These roofs were used for drying flax, *Josh.* ii. 6. Here they enjoyed the cool of the evening, *2 Sam.* xi. 2. and here they performed their devotions, *Isa.* xv. 3. *Zeph.* i. 5. *Acts* x. 9. In the feast of tabernacles they made booths on the roofs of their houses, *Neh.* viii. 16.---The grass on these roofs must soon wither and die, as having no root. *Pf.* cxxix. 6.

ROSH, is supposed to be the name of a people, *Ezek.* xxxviii. 2, 3. But interpreters differ about the country they inhabit, and the name they are now known by.---The Orientals suppose it to denote Russia, or the people that dwell upon the Araxes, called Rosch by the inhabitants, the ancient habitation of the Scythians.

RUFUS, son of Simon the Cyrenean, probably famous among the first Christians, since Mark mentions him with distinction, *Mark* xv. 21. and thought to be the same as the Rufus of *Rom.* xvi. 13.

RULE, denotes in general a proposition, according to which our actions are to be framed.---The manifestation of the divine perfections was the supreme end in creation, which should also be the rule or motive of our actions;

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the happiness of rational creatures was but a secondary end, consisting in the perfection of their state. A rule therefore which directs to seek after this perfection, consequently happiness, is called the law of nature, or the rule of free actions. And the revealed law coinciding with that of nature, must be the rule of every Christian. The rule of the salvation of man, consists in freely receiving what God freely offers, forgiveness and a right to life, the purchase of Christ; which presupposes a deep sense of our need of those things, as without this we should not prize them. *Matt. ix. 12.*

RUMAH, 2 *Kings* xxiii. 36. a city near Shechem; called Aruma, *Judges* ix. 41.

RUMP, the extremity of the back-bone, was to be put on the fire of the altar, *Exod. xxix. 22. Lev. iii. 9. and vii. 3.* It was the fattest, and therefore the most delicate part of the animal. The rumps of the sheep of Syria and Arabia are so large as to weigh between 20 and 30 pounds. It is altogether a groundless story, that their tails trail upon the ground, and that to prevent this they are laid upon little carriages; for the fat of the tail rises and settles upon the rump in proportion as it grows. *Corte.*

RUTH, a Moabitish woman, who first married Chilion, son of Elimelech and Naomi, but returned with her mother-in-law, who lost her husband and two sons, into Judea, where she was afterwards married to Boaz, who was the father of Obed, the grandfather of David. The book of Ruth is a sequel of the book of Judges. The learned are not agreed about the epocha of this history. Ruth is found in the genealogy of our Saviour, *Matt. i. 5.*

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SABACHTANI, a corrupt reading of the word *azab-thani* or *gnazabthani*, thou hast forsaken me. *Mark* xv. 34. *Pf. xxii. 1.*

SABAOTH. See **ZABAOTH**.

SABBARIM. See **SIBRAIM**.

SABBATH, a solemn festival of the Jews, being the seventh day of the week, which they observed with remarkable exactness, even to a degree of superstition. The observation

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observation was appointed at the very beginning of things, and intended by God as a day to be set apart for the contemplation of his works in creation. And at mount Sinai renewed, or according to others first instituted then, by a positive law; for which the Lord's day, so called from its being observed in commemoration of his resurrection, is now substituted, and to continue to the end of the world.---The term *sabbath* denotes synecdochically, or taking a part for the whole, a whole week, *Luke* xviii. 12. It signifies also the sabbatical year, celebrated every seventh year, *Lev.* xxv. 2--4. in token of the Jews holding the land of Canaan of God.---The Jewish festivals indifferently, *Lev.* xix. 3--30.---Emblematically, it denotes the eternal rest in heaven, *Heb.* iv. 9.---A sabbath day's journey, *Acts* i. 12. signifies a distance of about a mile, or 2000 cubits.---The *second sabbath after the first*, *Luke* vi. 1. is generally supposed to have been the first sabbath which followed the second day of unleavened bread.---The *preparation of the sabbath*, is the sixth day of the week, because not being allowed on the seventh to prepare their food, the Jews provided what was necessary on the preceding day. The obligation of giving a portion of our time to God is founded on natural right, but the particular day is optional, or of positive institution.

SABEANS, *Isa.* xlv. 14. *The Sabeans, men of stature.* These are probably the Sabeans of Arabia Felix, or those of Asia. They submitted themselves to Cyrus, and acknowledged his government. The Sabeans who carried away Job's flocks, *Job* i. 15. were probably of Arabia Deserta. There are Sabeans in Africa, in the isle of Meroe, whence Josephus brings the queen of Sheba.

SABEANS, or *Sabians*. See ZABIANS.

SABTECHA, the fifth son of Cush. *Gen.* x. 7.

SACK, or *Sack-cloth*, the former term is pure Hebrew, and has spread itself into almost all languages; a cloth made of hemp, worn in mourning, on occasion of death, great calamity and trouble. *2 Sam.* iii. 21. *1 Kings* xx. 31. and xxi. 27.

SACKBUT, a sort of ancient musical instrument in use in Chaldæa, and supposed to be a stringed instrument of a shrill sound, generally with four strings only.

SACRAMENT, an ecclesiastical not a biblical term, denotes a sign or ceremony instituted by God in memory of benefits bestowed; who alone can appoint the worship due to himself, in order both to represent or communicate

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these benefits, and in the due use of these signs to impart, as means, by the operation of the Spirit of God, what they exhibit; consequently in a moral, not a physical manner. Sacraments are not only signs, but external seals, if we consider the scriptures as letters patent, containing the articles of a covenant, and the sacraments as seals appended; which not only confirm its authenticity and certainty, but besides personally secure the advantages of it to him to whom these letters are addressed, on fulfilling the conditions.---The sacraments therefore are mere representative signs to those who barely partake of them, and seals only to those who fulfil the conditions of the covenant, namely to believers.---The use of them requires some degree of knowledge, as the worship of God in general does; and they imply a public profession of Christianity, and are a proof of the facts which gave rise to their institution, both under the Old and New Testament; as the deliverance from Egypt, commemorated by the pass-over and the death of Christ, by the institution of the Lord's Supper.---As they are external signs and seals, they only confirm externally, the Holy Ghost alone confirming internally; as means they confirm the faith, already extant in the heart by the supernatural operation of the Spirit: so that all the efficacy of the sacraments is purely moral, that is, they are moral means of obtaining grace, and not physical, or of themselves producing it. Much less has the intention of the administrator any influence in this matter, which entirely depends on the divine institution.---Sacraments are necessary, not in themselves, but by the appointment of God, as being arbitrary signs; so that when not used for the purpose of their institution they cease to be sacraments, their use constituting their essence.---The term *sacrament* is borrowed from the custom of the ancient Romans, among whom it signified a solemn oath, administered to those who enlisted in their armies as soldiers; and was adopted by the church to denote a solemn religious ceremony, by which Christians engage themselves in the service of Christ, and in the profession of his religion.---The external signs in the sacraments are called the elements; as the water in baptism, and bread and wine in the Lord's Supper.---Things plain and easy in themselves have been perplexed and darkened by disputation, refinement and superstition.

SACRIFICE, denotes an offering made to God, to be con-

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consumed on his altar by fire, either in whole or in part, by a minister appointed for that purpose expressly. Sacrifices were either bloody or unbloody, that is, animate or inanimate, and are as early as Cain and Abel, who acted as priests; unless we begin them with Adam, whose clothing of skins was probably from the beasts that were sacrificed. The acceptance of Abel's sacrifice was manifested by fire from heaven, which consumed his sacrifice, because offered in faith, *Heb. xi. 4.* or in the certain prospect of the future sacrifice of Christ, *Heb. xii. 24.*---Sacrifices were of four sorts, holocausts or burnt-offerings, *Exod. x. 25.* sacrifices for sin, *Lev. iv. 3, 4.* for guilt, or trespass-offerings, *Lev. v. 15.* and, lastly, peace-offerings, *Lev. iii. 1.* all of them performed with five sorts of clean animals, sheep, oxen, goats, turtles and pigeons. The difference between a sin-offering and trespass-offering consisted, according to some, in that the former was for averting the punishment due; the latter for quieting the conscience.---Peace-offerings, or eucharistical sacrifices, were either of praise for benefits received, *Pf. l. 14.* or votive, or spontaneous.---The ceremonies accompanying were bringing the sacrifice to the court of the temple, or before the Lord, *Lev. i. 3.* and *xvi. 7--10.* waving it, which was performed by the priest and the offerer; the laying on of the hands of the offerer, for confession of sin, or for thanksgiving; the slaying the sacrifice; the unguisection, or wringing off a bird's head; the receiving the blood; the sprinkling or pouring it out; the flaying and cutting up the sacrifice; the parts brought to the altar, salted and laid on it, and burnt. Sacrifices are supposed to have taken place from the fatal transgression of our first parents, *Gen. iii. 21.* intended to typify the grand sacrifice of our Saviour upon the cross, for the sins of the world; and therefore said to be slain from the foundation of the world, *Rev. xiii. 8.*

SACRILEGE, is a species of theft committed on sacred things, or on things appropriated to sacred uses, *Rom. ii. 2.* unlawfully and impiously unconsecrating what was consecrated to God.

SADDUCEES, a famous sect among the Jews, so called from their founder, Sadoc. It began in the time of Antigonus of Socho, president of the Sanhedrim at Jerusalem, and teacher of the law in the principal divinity school of that city. He died in the time of Ptolemy Philadelphus, king of Egypt. Antigonus having often in his

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lectures inculcated to his scholars, that they ought not to serve God in a servile manner, but only out of filial love and fear; two of his scholars, Sadoc and Baithus, inferred from thence, that there were no rewards at all after this life, and therefore separating from the school of their master, they thought there was no resurrection or future state, neither angel or spirit, *Matt. xxii. 23. Acts xxiii. 8.* They seem to agree entirely with the Epicureans, differing only in this, that though they denied a future state, yet they allowed the power of God to create the world, and his providence to govern it; whereas the followers of Epicurus denied both.

SADOC. See **ZADOC.**

SAGAN, mentioned by Ezra, Isaiah, and Jeremiah, denotes a prince or chief officer of a kingdom: among the rabbin it signifies the surrogate or deputy of the high-priest; a term of Chaldee rather than Hebrew original.

SAHAREM. See **SHARUHEN.**

SALAMIEL. See **SHELUMIEL.**

SALAMIS, once a famous city in the isle of Cyprus, where the Gospel was early preached, *Acts xiii. 5.* In the reign of Trajan it was destroyed by the Jews, and afterwards rebuilt; but in the time of Heraclius it was sacked and rased by the Saracens; and out of its ruins arose Famagusta, in its neighbourhood.

SALATHIEL, *1 Chron. iii. 17.* son of Jeconiah, and father of Zerubbabel, *Matt. i. 12.* of Neri, *Luke iii. 27.* either by adoption or by marrying his daughter. According to the modern Jews, a prince of the captivity, with a succession of such princes still obtaining, in order to evade the force of the prophesy. *Gen. xlix. 10.*

SALCHA, or *Salecha.* See **SELCHA.**

SALEM, a name of the city of Jerusalem. *Pf. lxxvi. 2.*

SALEM, or *Salim*, a place upon the Jordan where John baptized. *John iii. 23.*

SALISSA, or *Shalissa*, *1 Sam. ix. 4.* a place 15 miles from Diospolis, to the north of Jerusalem. Called also *Baal-Shalissa*, *2 Kings iv. 42.*

SALMANESER. See **SHALMANESER.**

SALMONE, a city and sea-port in the island of Crete. *Acts xxvii. 7.*

SALOME, wife of Zebedee, and mother of St. James major and St. John the evangelist; one of those holy women who used always to attend upon our Saviour in his journies,

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journies, and minister to him. *Matt.* xxvii. 56. *Mark* xvi. 1.

SALOMI. See **SHELOMI.**

SALT, appointed by God to be used in all the sacrifices offered to him, *Lev.* ii. 13. not only as preservative from corruption, but as heightening the fire and promoting its glow.---It appears from *Ezek.* xvi. 4. that new-born children were rubbed with salt, to dry up their humidity and shut up the pores, which are then too open, according to St. Jerome. Galen says, that salt hardens the skin of children and makes it firm. According to Avicenna, they bathed children with water in which salt was dissolved, in order to close up the navel and harden the skin.---Salt is symbolical of incorruption, *Matt.* v. 13. Applied to the Spirit and doctrine of Christ's disciples, opposed to the putrefaction of the world, lying in ignorance and vice.---Of perpetuity, *Numb.* xviii. 19.---Of barrenness, *Judg.* ix. 45.---Of grace, *Col.* iv. 6. *Mark* ix. 50.---Of hospitality, *Ezra* iv. 14.

SALT-SEA. See **ASPHAR.**

SALT, (*Valley of*) is generally placed to the south of the Dead sea, in the east parts of Idumæa, between Tadmor and Bozrah. 2 *Sam.* viii. 13. 1 *Chron.* xviii. 12.

SALVATION, properly denotes deliverance from dangers and enemies, *Exod.* xiv. 13. 1 *Sam.* xiv. 45.---Figuratively, to be freed from guilt, or the obligation to punishment. Man, sensible of his misery, on account of his guilt, must be anxious about the means of deliverance from it; especially from eternal death, to which he is obnoxious: the freedom from which is not absolutely, or in itself, impossible, much less morally so, or on account of the moral attributes of God, namely, his justice; if past guilt be punished in the person of another, and if at the same time the law of God is perfectly kept, both which are absolutely necessary to salvation, and called satisfaction, by a vicarious substitution, to the justice and law of God; whence arises eternal happiness, *Eph.* i. 13. It denotes the author of salvation, namely, Jesus Christ. *Luke* ii. 30. *Pf.* xxvii. 1.

SAMAA. See **SHEMAAH.**

SAMARIA, capital of the kingdom of Samaria, or of the ten tribes; built by Omri, king of Israel, and receiving its name, Samaria, from Shemar, the person of whom Omri purchased the hill whereon it was built; according to Josephus, a day's journey from Jerusalem. In the time

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of Shalmanezzer, king of Assyria, by whom it was taken, this city was much enlarged and beautified. Shalmanezzer, having reduced it to a heap of stones, and carried captive the Israelites he found in the country, sent other inhabitants in their stead; of which the most considerable were the Cuthites, descendants from Cush. Esar-haddan, the successor of Shalmanezzer, sent priests to instruct the people in the true religion, their country being infested with lions, which he imputed to the ignorance of the people in the manner of worshipping the god of the country. At first they mingled Judaism and Paganism together, but afterwards adhered only to the law of Moses. In the time of Alexander the Great, they built a temple on mount Gerizim, which they supposed was the place where God intended to receive the adoration of his people. There was a perpetual enmity between this people and the Jews, *John* iv. 9, and Samaritan was a term of reproach among the Jews. *ib.* viii. 48.

SAMARITAN PENTATEUCH, is the collection of the five books of Moses, written in Samaritan or Phœnician characters, and according to some the ancient Hebrew characters, which were in use before the captivity of Babylon. This Pentateuch was unknown in Europe till the 17th century, though quoted by Eusebius, Jerome, &c. Archbishop Usher was the first, or at least among the first, who procured it out of the east, to the number of five or six copies. Pietro della Valle purchased a very neat copy at Damascus in 1616 for M. de Sansi, then ambassador of France at Constantinople, and afterwards bishop of St. Malos. This book was presented to the fathers of the Oratory of St. Honoré, where it is still preserved; and from which father Morinus, in 1632, printed the first Samaritan Pentateuch, which stands in Le Jay's Polyglot, but more correctly in Walton's, from three Samaritan manuscripts which belonged to Usher. The generality of divines hold, that the Samaritan Pentateuch, and that of the Jews, are one and the same work, written in the same language, only in different characters; and that the difference between the two texts is owing to the inadvertency and inaccuracy of transcribers, or to the affectation of the Samaritans, by interpolating what might promote their interests and pretensions; that the two copies were originally the very same to a tittle, and that the additions were afterwards inserted. And in this respect the Pentateuch of the Jews must be allowed the preference
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to that of the Samaritans; whereas, others prefer the Samaritan, as an original, preserved in the same character and the same condition in which Moses left it. The variations, additions and transpositions, which are found in the Samaritan Pentateuch, are carefully collected by Hottinger, and may be seen on confronting the two texts in the last volume of the English Polyglot. Some of these interpolations serve to illustrate the text; others are a kind of paraphrase, expressing at length what was only hinted at in the original: and others again such as favour their pretensions against the Jews; namely, the putting Gerizim for Ebal.---Besides the Pentateuch in Phœnician characters, there is another in the language which was spoken at the time that Manasseh, first high-priest of the temple of Gerizim, and son-in-law of Sanballat, governor of Samaria under the king of Persia, took shelter among the Samaritans. The language is a mixture of Chaldee, Syriac, and the Phœnician. This is called the Samaritan version; executed in favour of those who did not understand pure Hebrew; and it is a literal version, expressing the text word for word.

SAMOS, a famous island in the Archipelago, upon the coast of Asia Minor, *1 Macc.* xv. 23. *Acts* xx. 15. near the promontory Mycale, and opposite to Ephesus.

SAMOTHRACIA, an island of the *Ægean* sea, *Acts* xvi. 11. opposite to the mouth of the Hebrus, between Thasus to the west, and the Chersonesus Thracia to the east.

SAMSON, son of Manoah and of a woman whose name is not known. His birth was predicted by an angel who appeared to Manoah and his wife. He was designed by God to deliver the Jews from the hands of the Philistines; and for this purpose had such amazing strength given him as no man ever yet possessed. After performing many glorious actions, he fell in love with Delilah, a Philistine harlot, to whom he declared the part in which his extraordinary strength lay; she deceived him, and betrayed him into the hands of her countrymen, by whom he was imprisoned, had his hair shorn, and his eyes put out. After Samson had continued a year in prison, his hair was grown, and himself restored to his former strength. The Philistines about this time held a grand feast in honour of their god Dagon, whom they supposed to have delivered Samson into their power. Their prisoner was sent for to divert them, and after they had insulted him for
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some time, he desired to be led to one of those pillars which supported the building. By this means, having laid hold of the two main supporters, he pulled the temple down upon himself and the Philistines, crushing no less than three thousand people (with the chief of the nobles) to death in its fall. As he was judge and chief magistrate of his people, he was justifiable in hazarding his life and devoting it to the public good, in the destruction of public enemies. He lived in the whole about thirty-eight years, was judge of Israel about twenty years, *Judg. xvi. 20.* and fell in the year before Christ 1117. He was a remarkable type of Christ.

SAMUEL, son of Elkanah and Hannah, of the tribe of Levi and family of Kohath, a prophet and judge of Israel for several years; succeeded Eli in his office, whose family was rejected from serving the Lord for the iniquity of his children, which the father did not effectually restrain. Samuel died at the age of ninety-eight, about two years before the death of Saul, in the year of the world 2947, before Christ 1053.---To him are ascribed the books of Judges, Ruth, and the first book of Samuel.---The apparition of Samuel to Saul happened not by means of the forcerers, he appeared directly on being mentioned by Saul, *1 Sam. xxviii. 11, 12.* which fully accounts for her surprize.

SANAN, *Josh. xv.* a city in the tribe of Judah.

SANBALLAT, chief of the Cuthites or Samaritans, a constant sworn enemy to the Jews, greatly opposing Nehemiah in building the walls of Jerusalem, *Neh. ii. 10.* A native of Horonaim, in Moab. Dr. Prideaux shews, that he built the temple on mount Gerizim not by leave from Alexander the Great, according to Josephus, but from Darius Nothus, in the 15th year of his reign, which makes him contemporary with Nehemiah, as the scripture history requires.

SANCTIFICATION, properly denotes the setting a thing apart from profane to sacred use, *Gen. ii. 3.*---Figuratively, that change wrought in a person in effectual calling, by which he endeavours to live to the glory of God in Christ, from a principle of gratitude for the great benefits of redemption and justification, receiving Christ for his king and lawgiver, *1 Cor. i. 31.* and is an external testimony of faith before men, and a continuation of effectual calling and conversion, and the practice or exercise of the spiritual life, produced by the Spirit of God, by
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enlightening the understanding, and tending to his glory, by inclining the will to every good and laudable action.

SANCTUARY, or *Holy of holies*, Lev. iv. 6. the name of that part of the temple of Jerusalem, the most secret and most retired of all, in which stood the ark of the covenant, and into which none but the high-priest might enter, and that only once a year, on the day of solemn expiation. Sometimes it is used for the temple in general, 2 *Chron.* xx. 8. It was a square of 20 cubits, parted from the holy place by a curtain or veil. From between the cherubim, which covered the mercy-seat, God gave answers, *Pf.* xx. 2.---It was emblematical of heaven, *Pf.* cii. 19.---It also denotes the children of Israel, consecrated or set apart to be his people, *Pf.* cxiv. 2.---It is taken for a refuge or asylum. *Isa.* viii. 4.

SAND of the sea, is often used to signify a great multitude, *Gen.* xxii. 17.---The number or weight of afflictions, *Job* vi. 3.---The power of God, expressed *Jer.* v. 22. by fixing the sand as a boundary to the sea.---An unsecure foundation. *Matt.* vii. 26.

SANDALS, were at first only soles tied to the feet with strings or thongs; afterwards they came to be covered, and at last even shoes were called by the name of sandals; which were sometimes made of gold or other precious matter; a magnificent sort of stocking or buskin.

SANHEDRIM, from the Greek word *συνεδριον*, which signifies a council or assembly of persons *sitting together*; the name whereby the Jews called the great council of the nation, assembled in an apartment of the temple of Jerusalem, to determine the most important affairs both of church and state. This council consisted of seventy senators, and had great authority. The king, the high-priest, and the prophets were under its jurisdiction. The Jews had an inferior council of twenty-three judges to decide smaller matters, but not a power of life or death. To this our Saviour refers, *Matt.* v. 22. The antiquity of this council is matter of dispute, the Jews making it coeval with Moses, but others no older than the Maccabees; or lower still, in the time of Gabinius, governor of Judea, who erected tribunals at Jerusalem, Gadara, Amathus, Jericho, and Sephoris, a city of Galilee. So that the origin of the Sanhedrim is very uncertain; for the council of seventy elders, established by Moses, is different from what the Jews call Sanhedrim. Besides, we find not that this establishment subsisted either under Joshua, the judges,

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judges, or the kings. After the captivity we find nothing of it, till the time of Jonathan Maccabæus : and the tribunals erected by Gabinius were still very different from the Sanhedrim. It was, however, in being in our Saviour's time.

SANSANNAH, or *Sensenna*, *Josh.* xv. 30. a city of Judah.

SAOSDUCHIN. See **NEBUCHADNEZZAR**.

SAPHETA, or *Sepher*, *Tob.* i. 1. Vulgate, a town of Galilee, to the north of Kedes. It is built upon a mountain ; and there the Jews live in great numbers, having a famous academy, not inferior to Tiberias, for which it is now substituted.

SAPHIR, *Mic.* i. 11. a town of Judah, situate between Eleutheropolis and Askelon. *Eusebius*.

SAPPHIRA, wife of Ananias, who, together with him, was struck with immediate death, for attempting to deceive the Holy Ghost. *Acts* v. 1.

SARAH, wife of Abraham and mother of Isaac, whom she bore at an age when she could form little expectations of such a blessing, *Gen.* xxi. The name also of a daughter of Raguel, and wife of Tobias. *Tob.* iii. 7--15.

SARAIM. See **SHAARAIM**.

SARAMEL, or *Saramael*, a place mentioned 1 *Macc.* xiv. 28. which some suppose to be the same with Millo, 2 *Sam.* v. 9. others, with Jerusalem.

SARASAR. See **SHAREZER**.

SARDIS, a city of Asia Minor, at the foot of mount Tmolus, formerly the capital of Cræsus, king of Lydia. *Rev.* iii. 1, 2, &c.

SAREPTA. See **ZAREPHATH**.

SARGON, *Isa.* xx. 1. king of Assyria, is supposed to be the same as Esar-haddon : according to others, a distinct king of Syria, succeeded by Salmaneser.

SARID, a city of Zebulun. *Josh.* xix. 10---12.

SAROHEN. See **SHARUHEN**.

SARON. See **SHARON**.

SARSECHIM, one of the chiefs of the Babylonian army. *Isa.* xxxix. 3.

SATAN, i. e. an *adversary*, an *enemy*, an *accuser*. It is generally used for the devil.

SATAN, (*Kingdom of*) are devils and wicked men, the children of disobedience, *Eph.* ii. 2. over whom he bears tyrannic sway. *Acts* xxvi. 18.

SATAN, (*Synagogue of*) *Rev.* ii. 9---13. are with probability

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bility thought to be unbelieving Jews, persecutors of Christians, and zealous for the letter of the law.

SATAN, (*Heights or depths of*) *Rev.* ii. 24. supposed to denote the errors of Nicolaitans and Simonians, concealed under a mysterious abstruseness about certain intelligences that created the world, and were in opposition to the Creator. See **GNOSTICS**.

SATAN, (*To be delivered up to*) denotes excommunication; the devil visibly possessing for a season persons thus delivered up to him, as a punishment for their crimes or wilful errors. *1 Cor.* v. 5. *1 Tim.* i. 20.

SATISFACTION, in general denotes the performing that which another may justly require, in order that what was done may be considered as not done. In the Christian religion it signifies, to bear the penalty due to sin, and moreover perfectly to keep the law of God; for God justly requires both; the former in consequence of his punitive, the latter in virtue of his preceptive justice. Whence satisfaction may be defined, the expletion or fulfilment of both punitive and preceptive justice; both which constitute the judgment (righteousness) of God, *Rom.* i. 32. and the righteousness of the law. *ib.* viii. 4.

SAVARAN, the surname of Eleazer, brother of Judas Maccabæus. *1 Macc.* vi. 43.

SAVE. See **SHAVEH**.

SAVIOUR, is a person who delivers from danger and misery, a name eminently applied to Jesus Christ, who delivers from the greatest evil, sin and all its fatal consequences. As sin renders obnoxious to justice, he that undertakes to save must undergo the punishment due to sin, by a vicarious substitution; and he who thus substitutes himself in the room of the guilty, is properly a Saviour. The nature that has offended ought in justice to undergo the penalty, and not a different nature, between which there can be no communion or mutual intercourse. He therefore who undertakes for guilty man, ought to have a rational soul and a human body, and be altogether exempt from sin, personal guilt entirely disqualifying for the office of a Saviour for others. The substitute therefore should be born out of the ordinary course of nature, in a miraculous manner, free from the natural corruption of ordinary generation; should not only remove guilt, but also acquire a right to life; or a restitution of man to a state of innocence, in which he enjoyed that right forfeited by sin, and short of which the rational nature cannot be fully happy, insatiable

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as it is in its desire after happiness. A right to life is acquired by perfectly fulfilling the law in virtue of promise, or by a compleat obedience. A Saviour therefore ought not only to undergo the penalty, but also in our room perfectly keep the law of God, to which, in our depraved state, of ourselves we can never hope to attain: both which constitute satisfaction to the law in all its demands. Whoever therefore would undertake for sinners, and consequently be a Saviour, ought not only to be a true and a just man, but true God; not only have a right over his human nature, but be able to save an infinite number of guilty persons, on account of the infinite dignity of his person, and to bear up against, without sinking under, the weight of divine justice. So that a Saviour should be God and man in one person, in order to constitute one numerical Saviour. Now such a Saviour is possible, as it is possible that a man may be born without sin; and also possible that God and man should be so closely united, that whatever is done or suffered may be ascribed to the whole person. A vicarious substitution is also possible, because a Saviour, as man, ought to be taken out of the number of the delinquents, and as God has a right over his own life; whence no injustice can arise to such a person. Now Jesus of Nazareth was true man, *1 Tim. ii. 5.* having a reasonable soul, *Matt. xxvi. 28.* and a human body, *Luke ii. 52. John xix. 18.* was not only without all sin, but besides perfectly fulfilled the divine law, *Acts iii. 14. 1 Pet. i. 19. Heb. vii. 26.* was also true God, and yet but one numerical Saviour, *1 Cor. viii. 6. 1 Tim. ii. 5.*—He fulfilled all righteousness, therefore made satisfaction not to himself, but to God, whose law was violated and majesty injured, and who thus bore the character of a judge, to whom the Saviour was to make satisfaction; which therefore presupposes a plurality of persons in the divine essence. *Wyttenbach.* So that the doctrine of the Trinity is a fundamental article.

SAUL, son of Kish, of the tribe of Benjamin, and the first king of Israel. Saul, not fulfilling the commands of God, was rejected by him, and David, the son of Jesse, appointed king in his stead. When Saul knew this, he persecuted David with the greatest enmity; but was at last slain, together with his sons, on mount Gilboa, fighting valiantly against the Philistines. *2 Sam. i. &c.*

SAUL. See **PAUL.**

SCANDAL, is whatever gives offence to another, when he sees that we act contrary to our duty, and to what he might

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might expect from us ; and thus is led to judge ill of us, or is led astray by us ; especially if we are in an eminent station or office in life, which lays the stronger obligation on us to abstain from giving any : this is scandal given. Scandal received, is when another turns generally to scandal what we ought not to omit on account of duty, prudence, &c. in which case we are guiltless. *Wyttenbach.*

SCAPE-GOAT. See **GOAT.**

SCEPTRE, a rod of command, a staff of authority in the hands of magistrates, *Gen. xlix. 10. Numb. xxiv. 17.* ---It often denotes a tribe, because probably worn by the princes of each tribe.

SCEVA, a Jew, chief of the synagogue at Ephesus ; whose seven sons went from city to city, as a great many Jews did, to exorcise those who were possessed ; at Ephesus pretending to invoke the name of Jesus over the possessed, they were so severely treated for this presumption by these spirits, that they were forced to flee out of the house naked and wounded.

SCHISM, is a separation of one particular church from another, agreeing in fundamentals and differing only in non-essentials, and therefore both causeless and blameable. *1 Cor. i. 10---12. and xii. 25.*

SCHOOL, a seminary allotted for the instruction of youth. The origin of schools for religious reformation is carried back by some as far as Adam, by others up to Abraham, and by others again to the times of the Judges. To this last period are referred the schools of the prophets, in which they taught their disciples, and admitted others on festivals, *1 Sam. xix. 19. &c. 2 ib. xviii. 4---13, &c.* Schools were either private or public, the former established by private authority, the latter by public. All schools enjoyed great privileges, being free from all public burdens ; and both teachers and scholars had proper salaries or appointments.

SCIENCE, is the habit or readiness of demonstrating our assertions, that is, of deducing them from certain principles by just consequence, opposed to the false science of the Gnostics. *1 Tim. vi. 20.*

SCRIBE. This word has different significations in scripture, *viz.* 1. It signifies a clerk, writer, or secretary, *2 Sam. viii. 17.* ---2. A commissary or muster-master of the army, *2 Chron. xxvi. 11. 2 Kings xxv. 19.* ---3. An able and skilful man in and a doctor of the law. *1 Chron. xxvii. 32. Matt. xxii. 32.*

SCRIPTURE,

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SCRIPTURE, properly denotes a writing ; but, by way of eminence, is applied to the books of the Old and New Testament, containing the revelation of the will of God to mankind. And these books are either historical, comprising facts principally ; or dogmatical, containing general truths, both theoretical and practical ; or prophetical, exhibiting predictions of some future events. Though if we reduce the prophetical books to the historical class, as we justly may, as being histories of future facts or events, there can be no more than two classes, namely, historical and dogmatical, facts and doctrines. These books are of divine authority, having all the characters of a divine revelation, and consigned to writing by a divine impulse, or by inspiration. And the writers themselves are worthy of credit, and to be regarded, when affirming, that they write by the inspiration of God, *2 Tim. iii. 16. 2 Pet. i. 21.* All these books, both of the Old and New Testament, were alone acknowledged as divine by the ancient Jewish and Christian church, and as such handed down to us, by an uninterrupted tradition and the consent of ages ; which is the testimony of the church, and is not without its weight, in a ministerial or subservient capacity, like human testimony in other cases, yet without inferring any divine authority ; the church being only the depositary or guardian of the scriptures.---The persuasion of the divinity of the scriptures, on account of internal and external characters, and the testimony of the church, is called human faith ; but when, by the extraordinary internal operation of the Spirit of God, it is confirmed in the soul, it is divine faith. There is therefore a threefold testimony for the divinity of the scriptures, namely, that of the scriptures themselves, on account of their characters or marks of divinity ; of the church, which points them out to the world, and bears testimony of them ; lastly, of God, confirming internally in the soul of man the two preceeding testimonies ; and this last is the testimony of the Holy Spirit. From this testimony of the spirit and that of the church, and the judgment she formed concerning the divinity of those books, arose the compilation or collection made of them by the church, and the settling their number, for a rule of faith and manners, called therefore the canon ; namely, because they afford that knowledge which is necessary to man for salvation, the knowledge and worship of God, and the knowledge of himself ; and hence these books are called canonical, affording a perfect and compleat rule, *2 Tim. iii. 16, 17.*---To the
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canonical books are opposed the apocryphal ; which see.---
 The characters, distinguishing genuine from pretended revelation, are twofold, internal and external, as was said ; the latter are miracles, prophecies, and testimony : the former arise from the nature of the doctrine contained in the revelation ; as, 1st, teaching the only way of salvation, absolutely necessary to the happiness of man, and which reason could never of itself discover : 2dly, in nothing inconsistent with the perfections of God : 3dly, in nothing contradictory to the principles of sound reason, though teaching facts and truths that are above reason, as the creation of the world, the fall of man, the doctrine of the Trinity, &c. 4thly, teaching the true knowledge and worship of God, and man to know himself, in a manner worthy of God, and plain to the meanest capacity. *Wittenbach.*

SCRUPLE, or case of conscience, is when we are in doubt about the quality of an action, which can only be removed by acquiring a certain conscience by means of demonstration ; either previous to the action, and this is antecedent conscience, *Gen. xxix. 8. 1 Sam. xxiv. 7, 8.* or after the action, and then it is a consequent conscience, *Pf. li. 3, Eccl. x. 41.* See CONSCIENCE.

SCYTHOPOLIS. See BETHSHAN.

SEA. The Hebrews gave this name to all great collections of water, as great lakes or pools ; and the Orientals to great rivers. The Great sea is the Mediterranean.

SEA, (Brazen) a round vessel, in diameter 10 cubits, and therefore 30 in compass and five in depth. *1 Kings vii.*

SEAH, a measure holding two gallons and a half, liquid measure ; or about a peck and a pint, dry measure.

SEAL, used in civil contracts, in order to secrecy and security, *Jer. xxxii. 10, Eccl.* as also for the confirmation of a contract, covenant or other deed, human or divine. Circumcision was a seal of God's covenant with Abraham, namely, of giving Christ, the promised seed, who was to descend from Abraham, and in whom Abraham and his faithful seed were to have pardon, and to be cleansed from their natural corruption, signified by cutting off their foreskins. *Rom. iv. 11.*

SECACAH, a city of the tribe of Judah, situate at the southern limit of this tribe, and in the desert.

SECT. See HERESY.

SECUNDUS, a disciple of St. Paul, who followed him out of Greece into Asia, in the 58th year of Jesus Christ. *Acts xx. 4.*

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SEDADA. See **ZEDAD**.

SEDE-JEARIM. See **BAALAH**.

SEED, properly denotes descendants.---Figuratively, believers, the saved seed, by Christ the Saviour; the wicked being called the seed of the serpent, *Gen. iii. 15*.

SEIR, the Horite, was situate to the east and south of the Dead sea, in the mountains of Seir, *Gen. xiv. 6*.---Moses says, Esau made war with the Horites, and took possession of their mountains.

SEIR, a mountain on the frontiers of Judah and Dan, *Josh. xv. 10*. Another, running to the south-east of the Dead sea. *Deut. i. 2*.

SEIRATH, a place thought to be near Bethel or Gilgal. *Judg. iii. 26*.

SELAH. This word occurs very often in the book of Psalms, but its sense cannot be determined; some referring it to a note of music, and others to the conclusion of a prayer, and that it answers nearly to Amen; or that it is a mark of attention to something remarkable.

SELAH. See **SHELAH**.

SELBON. See **SHAALBON**.

SELCHA, *Salecha*, or *Salcha*, *Deut. iii. 10*. *Josh. xii. 4*. a city of the kingdom of Og, in Bashan, beyond the Jordan, towards the north extremity of the Transjordan Manasseh.

SELEUCIA, a city of Syria, situate upon the Mediterranean, near the place where the Orontes discharges itself into that sea. *Acts xiii. 4*.

SELEUCUS PHILOPATOR, or *Soter*, saviour, king of Syria, reigned 12 years, from the year of the world 3816 to 3828, before Christ 172. It was he who sent Heliodorus to Jerusalem, to take away the treasures of the temple, *2 Macc. iii. 3*. Where it is said, that under the reign of this prince Judea enjoyed a profound peace.

SELF-DENIAL, an exalted Christian virtue, by which we renounce our own understanding, from a sense of our short-sightedness in the things of God, and submit it to infallible divine authority.---Our own will, when, from the shortness or imperfection of our understanding, it is contrary to the will of God.---All our inordinate affections, carried out on the empty honours, pleasures and riches of this world; which, when refined by the Spirit of God, are invariably set on objects more permanent and solid, with an endeavour after a total dereliction of all earthly and transitory things: from love and benevolence,
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and even beneficence to our greatest enemies, we suppress all revengeful thoughts.---And we utterly renounce any ability to help or relieve ourselves, without the grace and spirit of Christ enabling us, and working in us both to will and to do, and then utterly disclaim all our own righteousness, as imperfect.---This self-denial is an indispensable duty, which Christ requires of all his followers. *Matt. xvi. 24. Mark viii. 34. Luke ix. 23.*

SELF-SUFFICIENCY, denotes a divine perfection, arising from being independent, both in existence and operations, consequently in respect both of perfections and works; and thus every way self-sufficient. *Acts xvii. 25.*

SELIM. See **SHILHIM**.

SELLA. See **SILLA**.

SELLING, is alienating our property for a valuable consideration: the Hebrews might sell their own liberty; fathers the liberty of their children, *Lev. xxv. 39.* in case of extreme necessity. Insolvent debtors were sold, and even their children, *Matt. xviii. 25. 2 Kings iv. 1.* To be sold to sin, is to be in a state of slavery to our lusts and passions. *Rom. vii. 45.*

SEM. See **SHEM**.

SEMACHIAH, son of Shemaiah, a Levite and porter belonging to the temple. *1 Chron. xxvi. 7.*

SENNACHERIB, king of Assyria, who, in the reign of Hezekiah, king of Judah, coming with great power and might to lay siege to and destroy the city of Jerusalem, had his army (consisting of 185,000 men) cut off by a destroying angel; which many suppose to have been effected by thunder, others by a very hot wind, which is very common in those parts, *2 Kings xix. 35.*---Sennacherib returned almost alone into his own country, and was soon after slain by his two sons, as he was worshipping in the temple of his god Nisroch, *ib. 37.* about the year of the world 3294, before Christ 706.

SENNAR. See **SHINAR**.

SENSE, is the faculty of knowing external or corporeal objects, by means of the motions excited in the organs of that body with which the soul is conjoined. This is the material idea, or external sense, our consciousness of which constitutes the internal, in so far as the soul distinguishes between its ideas. From the change produced in the organ, a perception arises in the soul, grounded on that change; which is the first law of sense, from which all the rest take their rise. As first, that, if the same

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change happens in the same organ, the very same perception arises in the soul: but, secondly, if a different change happens in the same organ, a different perception is the consequence: and, thirdly, that in each organ of sense, the ideas in the soul correspond with the changes produced in the organ. *Winkler*. In a moral sense, this term denotes conscience. *Heb. v. 14.*

SENSE, or *meaning of Scripture*. Words being signs of our thoughts, cease to be such if of a vague and manifold signification; and therefore the sense of scripture in one and the same place, is one only and simple, whether expressed by words taken properly or improperly; and this is the literal sense: which hinders not, but that, besides the literal, there may be implied a mystical sense; which is the sense of the things represented by the words, and not of the words themselves; as when something spiritual is represented by an historical narration in scripture, and called allegory, and consists in a mere application of the literal sense to something else: as, a tropology is an application to the manners, and anagoge to heaven. See **ALLEGORY**.

ASENSENNA. See **SANSANNAH**.

SEORIM. The family of Seorim was the fourth in order of the twenty-four sacerdotal families. *1 Chron. xxiv. 8.*

SEPHAR, a mountain of the east, probably towards Armenia, *Gen. x. 29.* which Calmet supposes to be the residence of the Sepharvaim.

SEPHARAD, *Obad. ver. 20.* Calmet supposes it to be Sippara, or Sipparat, in Mesopotamia, a little above the division of the Euphrates.

SEPHARVAIM. The situation of this city or country is not so well known; unless, with Calmet, we suppose them to have inhabited mount Sephar, about Armenia.

SEPHET. See **SAPHETA**.

SEPHIR. See **SHAPHER**.

SEPHIROTH, a cabbalistic term, denoting the most mysterious parts of the Cabbala, acquired only by much study and labour, and is the highest step of contemplative theology. They reckon up ten sephiroths, which are sometimes represented by ten different circles enclosing each other; and sometimes by the figure of a tree, called the cabbalistical tree, like that of Porphyry, to denote the categories. The ten sephiroth are, 1. the crown; 2. wisdom;

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dom; 3. understanding; 4. strength or severity; 5. mercy or magnificence; 6. Beauty; 7. victory or eternity; 8. glory; 9. the foundation; 10. the kingdom. These are the several perfections and attributes of the divine essence, inseparably united together, and on the connection of which depends the creation, preservation and government of the world. There are canals imagined, by which the sephiroth mutually communicate. Simeon Ben Jochaid, the first cabbalist, said, that the world could not be governed by mercy alone, or by the column of grace; but that God was obliged to add the column of strength, force or severity, which constitutes judgment. And in order to reconcile these two columns, and give proportion and natural order to every thing, the column of beauty is interposed, which adapts mercy to justice, and introduces order, without which the world could not possibly subsist: from mercy, which forgives sins, proceeds a canal, extending to victory, or eternity. Lastly, the canals which proceed from mercy and strength, and reach to beauty, are replete with a great number of angels; five and thirty in that of mercy, to reward the saints; and a like number in that of strength, to punish sinners.---Rabbi Shabte compares the sephiroth to a tree, in which we distinguish the root, trunk and branches, all three composing the tree; the only difference observable is, that the root lies concealed, while the trunk and branches appear: so in the sephiroth, the crown is the secret and inaccessible root, three sephiroth are the trunk of the tree, and the seven other are the branches united to the stock, without a possibility of being separated. The crown unites all the sephiroth, and communicates its influences to them.---In order to assign the mutual connection of the sephiroth, and that which they have with the creatures which compose the universe, they annex to each sephiroth a name of God, one of the principal angels, one of the planets, a member of the human body, one of the commandments of the law; and on this depends the harmony of the universe: besides, that the one brings to mind the other, and serves as a step to arrive at a higher degree of knowledge in speculative theology. Lastly, by this we learn the influence which the sephiroth have on the angels, the planets, the stars, and all the parts of the human body.---Dr. More, who made the mysteries of the Cabbala much his study, thinks that the sephiroth are only numbers, as the name denotes, which have a relation to the ten fingers of the hands.

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SEPHORA. See ZIPPORAH.

SEPHORIS, a city of Zebulun, capital of Galilee; afterwards called Diocæsarea; not far from Tabor and the great plain: not mentioned in scripture, but often by Josephus.

SEPTUAGINT, a name by which an ancient Greek version of the Old Testament, under Ptolemy Philadelphus, goes; so called, because supposed to be done by seventy-two Jews, usually called the seventy interpreters, being a round number. The history of which, by Aristæas, is reckoned fabulous, and thought to be the work of some Jew, under the borrowed name of Aristæas.---That it was done by several hands, appears from the inequality of style; the translation of the five books of Moses is more exact than that of the other books: in many places this translation varies from the original Hebrew, especially in the chronology of the book of Genesis, with respect to the ages of the patriarchs, who lived before and after the flood, down to the building of Babel.

SEPULCHRE. Sepulchres among the Jews were hollow places dug into rocks, as was that bought by Abraham for the burying of Sarah, those of the kings of Judah and Israel, and that wherein our Saviour was laid in mount Calvary, to the north-west of Jerusalem.

SER. See ZER.

SERAIAH, David's secretary, 2 *Sam.* viii. 17. It is likewise the name of many others mentioned in scripture; particularly of the brother of Baruch, secretary and companion of Jeremiah the prophet.

SERAPHIM. See SERPENT.

SERGIUS PAULUS, proconsul or governor of the island of Cyprus, converted by St. Paul in the year of Christ 44 or 45, *Acts* xiii. 7.---Many believe that St. Paul did not receive his name Paul till after the conversion of Sergius Paulus, and that he took it up as a trophy of the victory he had gained over the prince of darkness.

SERON, general of the army of Antiochus Epiphanes, defeated by Judas Maccabæus. 1 *Macc.* iii.

SERPENT, is defined by Mr. Ray to be creatures, breathing by lungs, with one ventricle in the heart, with a long body covered with scales, and without feet; and may be divided into the poisonous and the harmless; the former having fangs, with a poisonous liquor at their bottom, which, on biting, they discharge into the wound; the others being without them, and without this poison; they

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they are all of them oviparous, depositing their eggs in dunghills.---The devil is called the old *serpent*, who informing a serpent deceived our first parent, as appears from the reasoning he employed on the occasion, of which a mere brute or serpent is altogether incapable. The reason why Moses mentions the serpent only, and not the devil, is, because he was resolved to relate the fact in its external appearance only; and also, because it was easy to conclude from the circumstances, that something more than a common serpent must have interfered in this matter. The winged serpents, which stung the Israelites, are called *seraphim*, *Numb.* xxi. 6. this name denotes a species of angels, and is found only in this place of scripture.

SERPENT, (*Brazen*) *Numb.* xxi. 9. a serpent made by Moses of brass, and set upon a pole, that whoever was bitten by a fiery serpent, and should look upon it, should be healed; owing all its virtue to the divine appointment. It is an eminent type of Christ, *John* iii. 14. and a representation of his passion, to which if mankind look, and trust in it, they shall be saved.

SERVANT. This word generally signifies a slave; for among the Hebrews and the neighbouring nations, the greatest part of the servants were slaves, whose persons, bodies, goods, and even lives in some cases, were wholly in the disposal of their masters. The Hebrew slaves continued in servitude only seven years, whereas others, who were strangers, were perpetually subject to the will of their masters. The Hebrews had two sorts of servants or slaves; some were strangers, either bought or taken in war, and these were at the absolute disposal of their masters: Hebrew slaves, as was said, continued such for seven years only, when they might claim their liberty: but if they chose to continue with their masters, they had their ears bored with an awl, and they were to serve for ever, *Exod.* xxi. or till the next jubilee, *Lev.* xxv. 40.---Servants or slaves, as opposed to the free, represent the Jews under the yoke of ceremonies, in contradistinction to those who are under the Gospel, *Gal.* iv. 3, &c.---In a moral sense, a slavery to sin is meant, *John* viii. 34. or the being under the thralldom of lusts and passions.

SERVITUDE. See **SLAVERY**.

SESAC. See **SHISHAK**.

SETH, son of Adam and Eve, was born in the year of the world 130, *Gen.* v. 3, 6, 7, 8. lived 912 years.

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SEVEN, besides its usual numeral signification, denotes perfection, several great events being finished in the compass of seven; as the creation of the world, God resting on the seventh; which, according to *Heb. iv. 4-9.* intimates eternal rest. And every seventh year was consecrated to the rest or respite of the earth, by the name of a sabbatical year; and the seven times seven, or forty-nine years, was the year of jubilee. In the prophetic style, a week often stands for seven years, *Dan. ix. 24, 25.*---Seven is put for an indefinite great number, *Isa. iv. 1. 1 Sam. ii. 5. Ps. xii. 6. Prov. xxvi. 16.*

SHAALABBIN, a city of Palestine, in the tribe of Dan. *Josh. xix. 42.*

SHAALBON, the name of a place in Judea, the same as Selbon, beyond Jordan. *2 Sam. xxiii. 32.*

SHAARAIM, a city of the tribe of Simeon, *1 Chron. iv. 31.* Afterwards yielded up to the tribe of Judah, and called Sharaim or Saraim. *Josh. xv. 36.*

SHADAI, *Numb. xxiv. 4-16, Ruth i. 21. Job vi. 4.* one of the names of God; literally, the irresistible; in our version, the Almighty.

SHADOW, is a defect of light in a place whither it cannot reach, because of an interposing opaque body, and is always cast opposite to the light, which is behind the intercepting body, *Isa. xxxviii. 8. Acts v. 15.*---Figuratively, the Mosaical law is called a shadow, an unsubstantial thing, in opposition to the substance, namely, Christ; or yielding but an obscure representation of him, *Heb. x. 1.* The life of man is compared to a shadow, to set forth its nothingness, *1 Chron. xxix. 13.*---*The shadow of death.* *Job. iii. 3.* the horrors of the grave.---*The valley of the shadow of death;* a horrible, dismal valley, to denote frightful dangers.---The return of the shadow ten degrees back, on Ahaz's dial, *Isa. xxxviii. 8.* was miraculous.---That a small retrocession of the sun's shadow may happen by means of refraction, M. Parent relates to have happened at Metz, on the 7th of June, 1703, when the shadow was observed to go back from twelve to a quarter after eleven, and continuing to go back to half of eleven; after which the shadow gradually proceeded to its place: whence the cause of the refraction must have continued for some time in the air, and have been a matter more dense than air. Water especially so refracts the rays of light, as to cause the shadow to recede from its place. For on a dark

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dark day, when the rays of the sun cannot penetrate to the dial, place a light so that the shadow of the style shall fall on the line of 12; if you interpose, between the light and the dial, a globe full of water, the shadow will directly go back.

SHAHARAIM, son of Uzzah, and father of Jobab, Zibia, &c. *1 Chron.* viii. 8.

SHALIM. See SALEM.

SHALISHA. See SALISSA.

SHALLUM, fourth son of Josiah, king of Judah; said to have reigned but a short time before Zedekiah, his elder brother: the name also of several others mentioned in scripture.

SHALMAN, *Hof.* x. 14. See BETH-AREEL.

SHALMANESER, or *Salmaneser*, king of Assyria, who came into Palestine, besieged Hoshea, king of Israel, in his capital, Samaria, took the city, put Hoshea into bonds, and carried the people beyond the Euphrates. Shalmaneser began to reign in the year of the world 3276, and died in 3290, before Christ 710.

SHAME, is that uneasiness which is felt, upon the unfavourable opinion which others conceive of us: or, it is that affection which arises when we represent to ourselves, that what we have done amiss is known to and owned by others. Shame may be checked by denying the fact, or shewing its innocence, and in that case considering the opinion of others concerning us as not worthy of regard, *Heb.* xii. 2.---Shame, when there is a real fault, may be of use to reclaim, and incite us to virtuous actions, *Rom.* vi. 21. *Jer.* xxxi. 19.---If we harden ourselves against shame, when really guilty, this is a sad symptom of profligacy, *Philip.* iii. 19.---Figuratively, shame denotes an idol, which brings its worshippers at last to shame, *Hof.* ix. 10.---Derision and contempt, *Ezek.* xxxvi. 6.---To uncover the shame, is to uncover the nakedness of a person.

SHAMGAR, son of Anath, third judge of Israel. The scripture tells us, he defended Israel, and slew 600 Philistines with an ox-goad. *Judg.* iii. 31:

SHAMIR, the name of a city of Judah, *Josh.* xv. 48. of another in the mountains of Ephraim, where Tola, judge of Israel, dwelt, *Judg.* x. 1. and was buried.

SHAMMAI, son of Rekem, and father of Maon. *1 Chron.* ii. 44.

SHAM-

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SHAMMUA, son of Zaccur, of the tribe of Reuben. *Numb.* xiii. 4.

SHAPHER, or *Sephir*. Mount Shapher was one of the encampments of the Israelites in the wilderness. *Numb.* xxxiii. 23.

SHARAIM, a city of the tribe of Judah. *Josh.* xv. 36.

SHAREZER, or *Sarasar*, second son of king Sennacherib, who slew his father in the temple of his god Nis-roch. *2 Kings* xxix. 37.

SHARON, or *Saron*; three cantons of Palestine are known by the name of Sharon; a name almost become a proverb, to express a place of extraordinary beauty and fruitfulness, *Isa.* xxxiii. 9. and xxxv. 2. The first, according to Eusebius and St. Jerome, is a canton situate between Tabor and the sea of Tiberias: the second, between Cæsarea and Joppa: and the third, beyond Jordan, in the country of Basan, in the division of the tribe of Gad. *1 Chron.* v. 16.

SHARUHEN, or *Sarohen*, a city of the tribe of Simeon, probably the same as Saharem. *Josh.* xix. 6.

SHAVEH, or *Save*, (*Valley of*) otherwise called the king's dale, *Gen.* xiv. 17. thought to be near to Jerusalem.

SHAVEH-KIRJATHAIM, here the Emim, an ancient people beyond Jordan, dwelt.---Calmet thinks it probable, that this place was a plain near the city of Kirjathaim.

SHAVING, this operation, performed not only on the beard and head, but on the whole body, was a part of the Levites consecration, *Numb.* viii. 7. of the purification of lepers, *Lev.* xiv. 8, 9. and on the head of a woman, taken prisoner in war, previous to marrying a Jew, *Deut.* xxi. 12.--Also on the head of a Nazarite, after the completion of his vow, *Numb.* vi. 18. It was also a sign of mourning among the Hebrews and the neighbouring people. *Job* i. 20. *Jer.* xli. 5.

SHEAF, properly denotes a bundle of stalks of corn tied together. The paschal sheaf was brought into the temple, as the first-fruits of the barley-harvest, *Lev.* xxiii. 10--12. and threshed in the court; of the grain, after winnowing, parching, and bruising it, they took a homer; which sprinkled with oil, and the addition of a handful of incense, the priest received, waving it before the Lord to the four quarters of the world, casting part of it on the fire, the rest being his own. After which they might begin their harvest.

SHEBA,

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SHEBA, son of Raamah, *Gen. x. 7.* thought to have peopled Arabia Felix, where his father Raamah had his dwelling.

SHEBA, son of Jokshan, who is thought to have dwelt in Arabia Deserta, and his descendants to have taken away Job's cattle.

SHEBA, (*Queen of*) came to Jerusalem in the time of Solomon to make trial of his wisdom, by proposing riddles to him, and other ænigmatical questions, then in frequent use among those who passed for wise. After she had satisfied herself in all things, and had seen the wisdom of this prince, the magnificence of his court, and the sumptuousness of his table and splendor of his attendants, she was much astonished, and owned that what she had been witness of greatly exceeded what fame had reported to her: after imparting mutual presents, she returned unto her own country; but where situate has been matter of some dispute, many supposing it to be in Ethiopia: Josephus says Sheba was the ancient name of the city of Meroe, the capital of an island of the same name, to the south of Palestine. The most probable opinion is, that this princess came from Arabia, since in that country there are Sabeans and Cushim, and that it lay to the south of Judea, bordered upon the ocean, and abounded in gold, silver, spices and perfumes, the presents she brought to Solomon. *Calmet.*

SHEBA, a city of Simeon, *Josh. xix. 2.* another of Judah, the same with Beersheba, or perhaps Shema. *Josh. xv. 26.*

SHEBA, son of Bichri, of the tribe of Benjamin, who attempted to raise a rebellion, *2 Sam. xx. 1, &c.* But his head being cut off and thrown over the wall, this rebellion was nipt in the bud.

SHEBAM, a city beyond the Jordan, in the tribe of Reuben. *Numb. xxxii. 3.*

SHEBANIAH, the name of a priest in the time of David. *1 Chron. xv. 24.*

SHEBARIM, a place near Ai.---Some take Shebarim in an appellative sense, *They pursued them till they had entirely routed them*, thus the Septuagint *ἕως συντριψάν αὐτούς*, *Josh. vii. 5.*

SHEBAT, the fifth month of the civil, and eleventh of the ecclesiastical year, among the Hebrews, and answers to our January.

SHEBUEL, eldest son of Gershom, and grandson of Moses, *1 Chron. xxiii. 16.*

SHECHA-

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SHECHANIAH, the name of several men mentioned in scripture.

SHECHEM, or *Sichem*, son of Gilead, and prince of the Shechemites. *Numb.* xxvi. 31.

SHECHEM, son of Hamor. See **DINAH**.

SHECHEM, a capital city of the Samaritans, ten miles from Shiloh and forty from Jerusalem. Near this city was Jacob's well or fountain, where our Saviour conversed with the woman of Samaria, *John* iv. 5. This city is likewise called Sychar, Neapolis; now Naplouse.

SHEKEL, the name both of a weight and a coin among the ancient Hebrews, from the custom of paying money by weight, which is the literal signification of the term *Shekel*. The silver shekel is said to be worth 2*s.* 3 $\frac{3}{4}$ *d.* sterling. The gold shekel to be worth 1*l.* 16*s.* 6*d.*---Some distinguish between the common shekel and that of the sanctuary, which last is made double the former. But most authors make them the same. Moses says, *Numb.* xviii. 6. and *Ezek.* xlv. 12. that the shekel was worth 20 gerahs or oboli.

SHEKINAH, a rabbinical term, by which is understood a visible symbol of the divine presence, which rested over the propitiatory or mercy-seat, the covering of the ark, in the shape of a cloud. It was from this that God gave forth his oracles in an articulate audible voice, when consulted by the high-priest; hence it is said in scripture, that God dwelleth between the cherubims, *Pf.* lxxx. 1. that he sitteth between the cherubims, *Pf.* lxxix. 1. The rabbins tell us, that the shekinah first resided in the tabernacle, erected by Moses in the wilderness, descending on the day of its consecration in the figure of a cloud; and that it passed thence into the sanctuary of Solomon's temple, on the day of its dedication by this prince; where it continued down to the destruction of Jerusalem and of the temple by the Chaldeans.

SHELAH, or *Selah*, third son of Judah, *Gen.* xxxviii. 11. chief of the family of the Shelanites. *Numb.* xxvi. 20.

SHELAMIAH, of the race of the priests, *Neb.* xiii. 13. appointed to inspect the first-fruits and tenths.

SHELOMI, or *Salomi*, father of Ahihud, of the tribe of Asher, *Numb.* xxxiv. 27. one of those appointed to divide the promised land.

SHELOMITH, daughter of Zerubbabel, prince of Judah, 1 *Chron.* iii. 19. Also a daughter of Rehoboam. 2 *Chron.* xi. 20.

SHELU-

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SHELUMIEL, or *Salamiel*, son of Zurishaddai, prince of the tribe of Simeon. *Numb.* i. 22.

SHEM, or *Sem*, second son of Noah, *Gen.* vi. 10. The posterity of Shem had for their possession the best countries in Asia. The Jews ascribe to them the theological tradition of the things that Noah had learned from the first men. Shem communicated them to his children, and by this means the true religion was preserved in the world. It is conjectured, that in the heathen mythology, Pluto is Shem; Ham, Jupiter; and Japhet, Neptune.

SHEMA, a city of Judah, *Jesh.* xv. 26.

SHEMAAH, or *Samaa*, father of Joash, of the tribe of Benjamin, *1 Chron.* xii. 3. who joined David against Saul.

SHEMAIAH, the name of several men mentioned in scripture, *1 Chron.* iv. 37. particularly, *1 Kings* xii. 22. &c. a prophet of that name, who ordered Rehoboam to cease the war against Israel; and, *2 Chron.* xii. 15. denounced the wrath of God for his and the sins of his people. And, *2 Chron.* xii. 15. he is said to write the history of Rehoboam.

SHEMARIAH, one of those brave men who repaired to the assistance of David at Ziklag. *1 Chron.* xii. 5.

SHEMEBER, king of Zeboim, one of the five confederate princes defeated by Chedorlaomer and his allies. *Gen.* xiv. 2.

SHEMER, the name of him who sold the mount of the same name to Omri, king of Israel, upon which that prince built Samaria, *1 Kings* xvi. 24. This hill was famous, before the building of Samaria upon it, for the battle there fought between Abijah, king of Judah, and Jeroboam, king of Israel. *2 Chron.* xiii.

SHEMIDA, son of Gilead, of the tribe of Manassé, head of the family of the Shemidaïtes. *Numb.* xxvi. 32.

SHEMIRAMOTH, a Levite, and porter of the temple. *1 Chron.* xv. 18.

SHEN, a projection of a rock or cliff, between Mizpeh of Judah and Shen. Samuel erected a stone, which he called Eben-Ezer. *1 Sam.* vii. 12.

SHENEH, the name of the rocks over which Jonathan, with his armour-bearer, clambered, to come at the garrison of the Philistines near Gibeah. *1 Sam.* xiv. 4.

SHEOL, the Hebrew name for the grave, or the place of the dead, both of the just, *Gen.* xxxvii. 35. and unjust, *Pf.* lxxxvi. 13. supposed to be a vast receptacle under the earth,
from

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from a word, which signifies to sink; and thus it perfectly agrees with the *hades* of the Greeks; the Hebrew poets speaking of their *sheol* in the same manner as the Greeks do of their *hades*, as appears plainly, *Isa.* xiv. 9. &c. *Sheidius*.

SHEPHAM, a city of Syria, the east limit of Canaan, *Numb.* xxxiv. 10, 11. probably Apamea.

SHEPHATIAH, son of David and Abital. 2 *Sam.* iii. 4.

SHEPHERD, one who tends sheep, the profession of the ancient patriarchs: a denomination figuratively ascribed to God, *Isa.* xl. 11. to kings, both in sacred and prophane writers, *Ezek.* 34. 23. *Homer*.---The shepherds mentioned *Mic.* v. 5. are the princes, confederate with Darius Hystapis, who slew Smerdis the Usurper.---The three shepherds cut off in one month, *Zech.* xi. 8. are supposed to mean the three orders of magistrates, princes, priests, and prophets. Foolish shepherds, *ib.* 14, 15. is thought to denote the Roman emperors, successors of Tiberius, who were foolish, mad, and cruel.---The Messiah is often represented under the name of a *Shepherd*, *Isa.* xl. 11. *Jer.* xxiii. 4, 5. *Zech.* xiii. 7. This last passage Christ applies to what should happen after his death, *Matt.* xxvi. 31.---He takes to himself the title of *good Shepherd*, *John* x. 11. &c. opposed to hirelings; and he is called, *Heb.* xiii. 20. the *great Shepherd*, and 1 *Pet.* v. 4. the *chief Shepherd*.---The reason why shepherds were an abomination to the Egyptians, is supposed to be owing to what Manetho testifies; namely, that an army of strangers, called *shepherds*, from Arabia, made an irruption into Egypt, which they, finding defenceless, subdued and held in subjection for 511 years.

SHEPHUPHAN, son of Bela, and grandson of Benjamin. 1 *Chron.* viii. 5.

SHESHACH, a name whereby Jeremiah points out Babylon, (*xv.* 26.) Calmet supposes that Sheshach was an idol worshipped at Babylon, probably the Moon.

SHESHBAZZAR, a prince of the tribe of Judah, to whose care the sacred vessels of the temple were committed, when king Cyrus restored them to the Jews, *Ezra.* i. 8. It is the general opinion of interpreters, that this is only another name of Zerubbabel.

SHETH, (*Sons of*) Moab and Ammon thus called, *Numb.* xxiv. 17. because sons of their father's drunkenness, from שֶׁת, to drink.

SHEW-BREAD, literally bread of faces, because always

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ways before the Lord; or, according to others, from their being square and having four faces: the name given those twelve cakes of bread, the number of the tribes, which the priests placed every sabbath-day on the golden table in the holy place, *Exod. xxv. 30. Lev. xxiv. 5--9.* By the Greeks and Latins called *shew-bread*, because exposed to public view before the ark. The priests alone were to eat the stale bread removed on the sabbath: David, however, through necessity, broke through this restriction, *1 Sam. xxi. 3, 4.* God preferring mercy to sacrifice, or in the collision of duties, allowing a positive to give way to a natural law, *Matt. xii. 7.*---The offering the shew-bread was accompanied with salt and frankincense, which was burnt upon the table at the time of setting on the fresh cakes. The cakes were ranged, according to some, in three piles, four in each; others say, there were but two piles, six cakes in each. The rabbin tell us, that between every two cakes there were two golden pipes, supported by forks of the same metal, whose end rested upon the ground, to convey air to the loaves and prevent their moulding.

SHIBBOLETH, or *Sibboleth*, *Judg. xii. 6.* the pronunciation of which proved fatal to the Ephraimites.

SHIBMAH, or *Sibmah*, a city of Reuben, *Numb. xxxii. 38. Josh. xiii. 19.* a place near Heshbon. *Jerome.*

SHICRON, a city of Judah, *Josh. xv. 11.* supposed to have been given up to the tribe of Simeon.

SHIELD, an armour of defence, of different sizes and forms; the common materials were wood covered with leather, sometimes with plates of gold or brass; held before the body to screen it in the field.---Figuratively, it is applied to God, *Gen. xv. 1.*---To princes and great men, *Pf. xlvii. 9.*

SHIGGAION, or *Shigionoth*. A word which we read in the title of *Pf. vii.* and in *Hab. iii. 1.* Many suppose this to be an instrument of music; others a certain air or tune to which this psalm was sung. Calmet thinks it ought to be translated, *a song of trouble, or a song of consolation of David.*

SHIHON, a city of Issachar, *Josh. xix. 19.* In Eusebius's time there was a place called *Seon*, at the foot of mount Tabor.

SHILHIM, or *Selim*, a city of the tribe of Judah. *Josh. xv. 32.*

SHILOH, a word the patriarch Jacob makes use of to denote the Messiah, *Gen. xlix. 10.* and which was applied
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to Jesus Christ by the ancient Jews, as well as by the Christians; and hence the Chaldee paraphrast translates, till the Messiah come: for though the royal dignity was not in that height of splendor from David down to Christ, yet there was still some civil authority remaining in the tribe of Judah, some body of a people; and thus the prophesy was fulfilled. The low estate of the Jews was intended by Providence to stir them up to longing desires after the appearance of the Messiah. *Vatablus*.

SHILOH, a famous city in the tribe of Ephraim, *Josh. xviii.* twelve miles from Schechem, *Eusebius*; in ruins in Jerome's time: called also Silo.

SHIMEAH, a prince of the family of Benjamin, and son of Mikloth, *1 Chron. viii. 32.*---Also the brother of David. *2 Sam. xiii. 3.*

SHIMEI, son of Gera, kinsman of king Saul. When David retired from Jerusalem, on account of the rebellion of his son Absalom, Shimei met him at Bahurim, cursed, insulted, and threw stones at him. This offence David passed by during his life, but as such examples of lenity are sometimes of dangerous consequence, he ordered his son Solomon not to let Shimei go unpunished. He was, soon after the accession of Solomon to the throne of his father, put to death by the command of that prince, *2 Sam. xix.* for a breach of his promise.

SHIMRON, or *Simeron*, a city of Zebulun, *Josh. xix. 15.* a name also given to mount Shemer.

SHINAR, or *Sennaar*, a province of Babylonia, where the tower of Babel was undertaken to be built, *Gen. xi. 2.* Thought to be the valley, along which the Tigris runs, down to the Persian gulf; translated Babylon by the Chaldee paraphrase. In this tract we find the town Singara in ancient authors, so called from the name of the province, Shinar or Singar.

SHIPHRAH, or *Sephora*, one of the midwives who preserved the Hebrew children. *Exod. i. 15.*

SHISHAK, or *Sesac*, king of Egypt, declared war against Rehoboam, king of Judah, in the fifth year of his reign, entered Jerusalem, but soon after withdrew, taking with him the treasures of the Lord's house, and those of the king's palace, together with the golden bucklers that Solomon had made. Shishak is the first king of Egypt, whose proper name is mentioned in scripture; but chronologists are not agreed what order he should obtain among the Egyptian Dynasties. Some suppose him to be the same

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as Sefonchis, others as Sefostris. Sir Isaac Newton is of opinion, that this Shishak was the greatest conqueror and most celebrated hero in all antiquity, being the son of Jupiter Ammon, and known to the Greeks by the names of Bacchus, Osiris and Hercules; that he was the Belus of the Chaldeans, and the Mars or Mavors of the Thracians.

SHITTIM, a sort of precious wood, whereof Moses made the greatest part of the tables, altars and planks belonging to the tabernacle. The Septuagint have rendered this word the *incorruptible wood*. St. Jerome says, Shittim wood grows in the deserts of Arabia, and is like white thorn as to colour and leaves; but the tree is so large as to furnish very long planks. The wood is hard, tough and extremely beautiful.---Valley of Shittim, *Joel* iii. 18. is thought to be the valley of Kidron.

SHOBACH, general of Hadedezer, king of Syria, whom David defeated and mortally wounded. *2 Sam.* x. 16.

SHOCHO. See **SOCOH**.

SHOES, the covering for the feet, made of leather, linen, rush, (papyrus) or wood.---To put off the shoes was an act of religious reverence, *Exod.* iii. 5.---A sign also of mourning and humiliation, *2 Sam.* xv. 30. *Isa.* xx. 2--4.---The man that refused to raise up seed to his brother deceased, had his shoes taken off by his brother's wife, in presence of the elders, *Deut.* xxv. 9. partly as a resignation of his right to the woman and her husband's inheritance, *Ruth* iv. 17. and partly as a note of infamy.---*Over Edom will I cast my shoe*, *Pf.* lx. 8. that is, trample upon and subdue Edom.---To bear or untie the shoes, denotes the performing the meanest offices about a person, *Matt.* iii. 11. *Mark* i. 7. *Luke* iii. 16.---*The feet shod with the preparation of the gospel of peace*, *Eph.* vi. 15. denotes that frame or disposition of heart which the Gospel teaches or inspires, in spite of all opposition.

SHOPHAN, *Sophan* or *Zaphon*, a city of Gad, *Numb.* xxxii. 35. and xiii 27.

SHOSHANNIM, a word in the titles of *Psalms* xlv. and lxxx. which the Septuagint translate *ὑπερ τῶν ἀλλοιωθησομένων*, on those that shall be changed. Le Clerc takes this to signify the master of a musical instrument, called Shoshannim; and Calmet supposes Shoshannim to have been the name of a musical instrument of six strings, or a song of rejoicing.

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SHUAH, sixth son of Abraham and Keturah. *Gen.* xxv. 2.

SHUAH, daughter of Hirah, the Adullamite, and wife to the patriarch Judah; mother of Er, Onan and Shelah. *Gen.* xxxviii. 2--6.

SHUAL, a district of Canaan, into which the Philistines made inroads in the time of Saul, *1 Sam.* xiii. 17. Its situation unknown.

SHUHITE, *Job* ii. 11. thought to be a descendant of Shuah, son of Abraham.

SHULAMITE, or *Sulamite*, a name given the spouse in the Canticles, (vi. 13.) by way of allusion to the name of Solomon.

SHUMATHITES, one of the six families, or colonies, that came out of Kirjath-jearim, *1 Chron.* ii. 53. thought to be the inhabitants of Shema, a city of Judah.

SHUNAMITE, a woman born at Shunem. This was the name given Abishag, the spouse of David, *1 Kings* i. 2. and to Elisha's hostess. *2 Kings* iv. 12.

SHUNEM, a city belonging to the tribe of Issachar, *Josh.* xix. 18. placed by Eusebius five miles to the south of Tabor.

SHUR, or *Sur*, a city in Arabia Petrea, giving name to the desert of Sur, in the same country. *Gen.* xvi. 7. *Exod.* xv. 22. *1 Sam.* xv. 7.

SHUSHAN, or *Susan*, capital of the Susiana, or of the country of Elam, that is, of Persia. From the time of Cyrus, the kings of Persia took up the custom of passing the winter here, and the summer at Ecbatana. The winter was very moderate at Shushan, but the heat of the summer so great, that the very lizards and serpents that were surprized by it in the street, were burnt up by the heat of the sun. *Strabo*, l. 15.

SHUSHAN, *Pf.* lx. a musical instrument of six strings, as its name denotes.

SIBBOLETH. See **SHIBBOLETH**.

SIBRAIM, or *Sabbarim*, *Ezek.* xlvii. 16. a place terminating the land of Canaan to the north, between Hamath and Damascus.

SICHAR, denoting drunkenness, *Isa.* xxviii. 1. the same as Shechem.

SICHOR. See **SIHOR**.

SICKNESS. See **DISEASE**. Figuratively, it denotes, first, the disorders of the understanding, which are scepticism, deism, enthusiasm, or fanaticism, &c. secondly, of the

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the will, as being under the sway of sense, imagination, and the affections or passions, which bring on a state of insensibility. *Matt. ix. 12.*

SIDDIM, (*Vale of*) *Gen. xiv. 3.* afterwards turned to the lake Asphaltitis.

SIDE, a city of Pamphilia. *1 Macc. xv. 23.*

SIDON, or *Zidon*, eldest son of Canaan, and founder of the very ancient city of Sidon, the capital of Phœnicia; assigned, *Josh. xix. 28.* to the tribe of Asher, but of which they never could get possession, *Judg. i. 31.* It is situate upon the Mediterranean, with a fine harbour; was always famous for its great trade and navigation. There are extant some ancient medals of Sidon in the ancient Phœnician characters, resembling the Hebrew. At present it is called Zaide.

SIGN, properly denotes that thing, from which either the presence, futurity, or preterition of another thing is gathered; or a thing, the idea of which excites that of another thing; and therefore is either demonstrative of the presence of a thing, *Judg. vi. 17.* prognostic of its futurity, *2 Kings xx. 8.* or rememorative of its preterition, *Exod. xiii. 9.* and all of them are either natural, or the reason of their signification is contained in the very idea of the things; as clouds, coming from the west, are natural signs of rain; or arbitrary, as the letters of the alphabet to express simple sounds; the rainbow, to exhibit God's covenant with the earth, *Gen. ix. 12, 13.* circumcision, &c. *Rom. iv. 11.*---Sign often denotes a miracle, *Exod. iv. 17.*---Signs of heaven are the phænomena of the heavens, *Jer. x. 2.* which impostors make use of to deceive the weak; and which God commands his people not to be dismayed at, *Jer. x. 2.*

SIHON, a king of the Amorites, who, refusing a passage to the Hebrews, and coming to attack them, was himself slain, and his army routed. *Numb. xxi. 21.*

SIHOR, or *Sichor*, a word which literally signifies blackness; and the name whereby the Nile is sometimes called in scripture, its waters being generally troubled or turbid. *Josh. xiii. 3.*

SIHOR-LIBNATH, a place near Carmel, *Josh. xix. 26.* in the west part of the tribe of Asher, according to some. Reland imagines it to be either the city or river of Crocodiles, placed by Strabo and Pliny in this country. But Calmet takes Libnath to be the white promontory be-

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tween Ecdippe and Tyre, and Sihor to be a rivulet in this district.

SILAS, or *Sylvanus*, was, according to St. Luke, *Acts* xv. 22. one of the chief men among the brethren; which gives room to judge that he was of the number of the seventy disciples. When a dispute was raised at Antioch concerning the observation of the legal ceremonies, he was one of those who were deputed to consult the apostles upon this question. When Paul and Barnabas separated, on account of John Mark, Silas joined himself to the former, and attended him in his journies to preach the Gospel. St. Paul acknowledges his usefulness, *2 Cor.* i. 19. Some say he suffered martyrdom in Macedonia.

SILK, thus the *sheff* and *butz*, or *byssus*, are translated, which properly signify a fine flax; the ancients having but little knowledge of silk till the days of Justinian, about the year of Christ 555.

SILLA, or *Sella*, a place supposed to be near Jerusalem, *2 Kings* xii. 20.

SILO. See **SHILOH**.

SILOAM, a celebrated fountain under the walls of Jerusalem, towards the east, between this city and the brook Kidron.---It is also called Shiloah, Siloa, or Siloe. It is probably the same with the fountain Enrogel, the situation being the same.---Pool of Siloam, *John* ix. 7. or Bethesda, was fed or supplied by the fountain of Siloam. Tower of Siloam, *Luke* xiii. 4. is thought to have been near the fountain.

SILVANUS. See **SILAS**.

SIMEON, son of Jacob and Leah, and one of the twelve patriarchs. The portion of Simeon was to the west and south of the lot of Judah, having the tribe of Dan and the Philistines to the north, the Mediterranean to the west, and Arabia Petræa to the south. *Josh.* xix.

SIMEON, an holy man at Jerusalem, full of the Holy Ghost, and expecting the redemption of Israel, *Luke* ii. 25, &c.---The Holy Ghost had assured him, that he should not die before he had seen the Christ of the Lord. He therefore came into the temple, moved by a supernatural impulse, just at the time Joseph and Mary presented Jesus there, in obedience to the law. Then Simeon took the child in his arms, and gave thanks to God in the words related in St. *Luke* ii. 29. &c.

SIMEON, one of the ancestors of our Saviour. *Luke* iii. 30.

SIMERON,

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SIMERON. See SHIMRON.

SIMON MACCABÆUS, surnamed Thassi, son of Mattathias, and brother of Judas and Jonathan; chief prince and pontiff of the Jews, from the year of the world 3860 to 3869, before Christ 131. Simon was esteemed a wise counsellor, and a valliant commander. Under him the Jews enjoyed great peace and tranquillity. He was treacherously slain, in the year 3869, before Christ 131, with his sons Mattathias and Judas, by Ptolemy, son of Ambubus, who had married his daughter, in the castle of Docus. Ptolemy thought, by this piece of treachery, to make himself master of Jerusalem and the whole country of Judea. But John Hircanus, son of Simon, getting intelligence of his design, arrived before him at Jerusalem, where he was acknowledged high-priest and prince of the Jews, in the room of his father.

SIMON, brother of our Lord, *Matt. xiii. 55. Mark vi. 3.* that is, his cousin-german, son of Mary, sister of the blessed virgin.

SIMON PETER. See PETER.

SIMON, the *Canaanite*, i. e. Simon the Zealous, from the Hebrew word *Kana*, which signifies to be zealous. Others are of opinion, that he was called Canaanite from Cana, a city in Galilee; others again, that he received this name Canaanite, or Zelotes, (which seems only to be a translation of the word Canaanite) for the zeal he shewed in embracing the Gospel of Jesus Christ; while others think, he was of a certain sect called Zealots, of which mention is made in Josephus, l. 4. c. ii. The particulars of his life are unknown, nor does it appear where he preached, or where he died.

SIMON, father of Judas Iscariot, known only by being father to such a son; than which no greater misfortune could befall him.

SIMON the *Cyrenean*, who was compelled to bear the cross of our blessed Saviour, he being no longer able to sustain the weight of it. It is not clearly known whether Simon was a Jew or a Gentile. Many fathers have supposed the latter, and that he was of that idolatrous people who were afterwards to be called to the profession of the Gospel, and to carry the cross after Christ.

SIMON the *Pharisee*, with whom Jesus dined, *Luke vii. 36, &c.*---And while he was at table, a woman, noted for her ill life, entered and poured a box of perfume on the feet of Jesus, wiped them with her hair, washed them with

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her tears, and ceased not kissing them all the time. Simon, a Pharisee, not only in name, but more so in disposition, highly self-righteous, began to entertain doubtful thoughts of our Saviour as a prophet; who proposing the parable of the creditor and his two unequal debtors, whom he frankly forgave, asked Simon, which of them would love his creditor most? Simon rightly answered, he to whom much was forgiven. Our Saviour applies this to the woman, whose many sins were forgiven, therefore she loved much.

SIMON the *Leper*, who dwelt at Bethany, *Matt.* xxvi. 6. *Mark* xiv. 8. invited our Saviour to eat with him. Lazarus, whom our Saviour had raised from the dead, was at table with them, whose sister, Mary, to shew her love and respect for our Saviour, poured a box of ointment on his feet. This entertainment is very different from that which our Saviour had at the house of Simon the Pharisee.

SIMON MAGUS, or the *Sorcerer*, a wicked impostor, who dwelt at Samaria, when St. Philip preached the Gospel in that country, who, among the rest, was converted, and embraced Christianity. St. Peter and St. Paul coming soon afterwards into Samaria, to confirm the new converts, Simon was full of admiration at the wonderful miracles they performed, and offered the apostles a sum of money to communicate the same power to himself. This proposal they rejected with the utmost indignation, *Acts* viii. And hence the term Simony, a temporal consideration for a spiritual thing.---Suetonius, in his life of Nero, speaks of this impostor.

SIMON NIGER, *Acts* xiii. 1. was one of the teachers of the church of Antioch, that laid their hands on Paul and Barnabas; he is supposed to have been one of the seventy disciples.

SIMON the *Tanner*, at whose house at Joppa Peter lodged, *Acts* ix. 43. nothing farther is recorded concerning this Simon.

SIMPLICITY, denotes the tendency of all our actions to the supreme end of man, the glory of God, and man's happiness; and thus a man being ever consistent with himself, *Rom.* xvi. 19. signifies ignorance, yet without deceit, and with a willingness to be better taught; and thus opposed to self-conceit, *Prov.* ix. 4.---Simplicity is opposed to prudence, *Prov.* xiv. 15.----To interested views, *Rom.* xii. 8.

SIMULATION, is hypocrisy; which see.

SIN, the Hebrew name of Pelusium, in Egypt, *Ezek.* xxx.

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xxx. 15.--And *Sinim*, *Isa.* xlix. 12. is thought to denote the people, or synecdochically the Egyptians in general.

SIN, a city and desert to the south of Canaan in Arabia Petræa, nearer Egypt and the Red sea. *Exod.* xvi. 1.

SIN, is the transgression of the law, 1 *John* iii. 4. in thought, word, or deed; or a want of conformity to the will of God, either natural or revealed. Whence is evil? was a great question among the Philosophers of old; and which they could never properly resolve, because unacquainted with the origin of mankind, and the fatal apostacy from God, which they shamefully fell into soon after they came out of the hands of God, by transgressing a positive law, which forbade the eating of the fruit of the tree of knowledge of good and evil, *Gen.* iii. 6. as a test of their obedience, and a testimony of the tenure by which they held all other things of God. And thus a state the most delightful and happy, at once made way for one the most miserable; and the criminal disobedience of two single persons proved the fatal and teemful source of a deluge of misery and ills to all their posterity. Eve was seduced by an evil spirit, making use of the serpent as the vehicle of seduction, as appears from the reasoning used on the occasion, of which a mere brute is incapable; such as questioning the truth of the prohibition, and promising a happier state to arise from the transgression; liar and murderer as he was from the beginning, *John* viii. 44.---Man suffered himself to be deceived by perverse and confused notions of good and evil; of good, by conceiving the desire and hope of a greater degree of perfection than what he actually enjoyed; of evil, by considering the transgression of the divine command as the means of happiness, and the observation of it as an obstacle to it; it is plain, he formed to himself false notions of good and evil. On the other hand, the persuasion that the forbidden fruit would cause a new degree of happiness, together with the beauty of the fruit, which struck the senses, excited sensual representations, and consequently confused.---It was possible for man to sin, though adorned with the divine image: for though the divine image involved knowledge in the idea of it, yet it did not exclude confused representations, nor the possibility of perverse ones, as being limited and mutable, especially man having not yet acquired a habit in goodness by repeated acts or exercise.---And though man, in his state of innocence, had no disorderly affections of himself, and of his own suggestion, yet they might be

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very easily excited by foreign suggestion, by gradual and insensible steps from one thought to another; and thus man, from a state of innocence, might pass to a state of sin, called the fall of man, *Rom. v. 17.*---And though the providence and decree of God had this fall for their object, all the objects of this world being comprised in the decree, and all the events of it subject to the providence of God, yet God is not the cause of this fall, neither decreeing nor willing, only permitting it: man fell with the greatest freedom, when he might have stood, furnished as he was with sufficient powers; so that the cause of his fall was in himself, and not in God.---This sin was extremely heinous, placed by God, as man was, in the happiest state, he therefore knew himself obliged to a perfect obedience, and a full observance of the law, both natural and positive, from ties of gratitude.---From one sin, in consequence of the connection between cause and effect, arises another, and from that again another, and so on without end. For in the soul a state depends upon a state, the subsequent on the preceding: and this was the case of our first parents; Adam would excuse his fault by blaming the woman, and even God himself, *Gen. iii. 12.* the woman, the serpent, *ver. 13.* Besides, the pleasure arising from the sin is a motive to repeat it; and the memory, in concert with the imagination, avails itself of every occasion to excite to sin, from the idea of pleasure. It therefore appears, that the first sin hurried our first parents into many others, by a natural consequence; not indeed all at once, but gradually and insensibly, and always with more frequency and greater facility, which at last brought on a habit of sin, or a state of slavery in sin, called spiritual death, denoting a defect or privation of the powers necessary to a conformity to the law; and, on the contrary, a habit of acting in opposition to it, *Eph. ii. 1. Colos. ii. 13.* And thus our first parents became subject to the penal sanction of the law, death, in every sense of the word, with all its fatal harbingers, disease, misery, &c. and all the subsequent train of sin, shame, anguish and remorse. All which they entailed on their posterity, as experience but too plainly testifies. The want of the image of God, viz. knowledge, holiness or rectitude of will, and a strong propensity to evil from the birth, constitute original sin, and form a twofold defect, an aversion from good, and an inclination and strong bias to evil, the consequence of their descent from Adam, *Job xiv. 4. John iii. 6. Eph. ii. 3.* The source of all
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all actual sin in all men sprung from Adam, by ordinary generation, without exception. *Rom. iii. 23. Wyttenbach.*

SIN *against the Holy Ghost*, consists in imputing the works of Jesus Christ to the power of the devil. *Matt. xii. 31, 32.*

SIN, (*Original*) See SIN.

SINAI, or *Sina*, a famous mountain of Arabia Petræa, upon which God gave the law to Moses, *Exod. xix. 1.* standing in a kind of peninsula formed by two arms of the Red sea.

SINCERITY, is opposed to simulation, and denotes the consent of the external with the internal actions of the mind, *Philip. i. 10.*---Sincere is opposed to any admixture or adulteration. *1 Pet. ii. 1.*

SINITE, *Gen. x. 17.* denotes the eighth son of Canaan, dwelling near Arce, in mount Lebanon.

SION, is one of the names of mount Hermon, *Deut. iv. 48.* See also ZION.

SIOR. See ZIOR.

SIPHMOTH, the place in Judah whither David sent a present of the spoils of the Amalekites. *1 Sam. xxx. 28.*

SIRA. See SIRAH.

SIRACH, father of Jesus, author of the book of Ecclesiasticus.

SIRAH, or *Sira*, a well near Hebron. *2 Sam. iii. 26.*

SIRION, the name the Sidonians gave to mount Hermon. *Deut. iii. 9.*

SISERA, general of the army of Jabin, king of Canaan, who reigned in Hazor, *Judg. iv. 2.* defeated by Barak, and slain by Jael.

SISTER. This name, in the style of the Hebrews, has much the same latitude as that of brother; used not only for sister by father and mother, but also for her who is only a near relation. *Gen. xii. 13.*

SIVAN, the third month of the ecclesiastical, and ninth of the civil year, answering to the moon of May. *Baruch i. 8.*

SLAVERY, is a state in which the slave is the perpetual property of his lord, *Jer. ii. 14.* who can at pleasure employ him, consistently with the law of nature, and the principles of humanity; by putting him on no immoral action, allowing him a sufficient time of rest, furnishing him with needful rayment and wholesome food, taking care of him in his illness, &c. and all this not from the common duties of humanity only, but from a regard to self-

self-interest. Moral *slavery* consists in the sway of the senses, imagination and affections, over reason. The sway of sin arises from the repetition or repeated practice of actual sins, *Rom.* vi. 12--14. *John* viii. 34. 2 *Pet.* ii. 19. called also spiritual death, *Eph.* ii. 5. which is a habit of sinning.

SLAUGHTER, (*Valley of*) *Jer.* vii. 32. a name of the valley of Hinnom.

SLEEP, with respect to the body, is that state in which sensation and voluntary motion cease, which are the principal distinctions of an animal from a plant; and the necessary or involuntary vital motions proceed more slowly, *Gen.* ii. 21. *Pf.* iv. 8.--Applied to the soul, it denotes sloth, indolence, *Prov.* xxiii. 21.---*Sleep* is meant of death, 1 *Kings* i. 21. *Dan.* xii. 2. *John* xi. 11.

SLING, a missive instrument, consisting of a strap and two strings, for throwing stones with greater force.---The Benjamites were famous for their dexterity in the use of the *sling*, *Judg.* xx. 16. and with a *sling* David slew Goliath. 1 *Sam.* xvii. 49.

SLOTHFULNESS, is the cessation from ordinary labour: or, the intermission of actions, which may contribute to the perfection of soul, body, or estate, and is consequently vicious, *Prov.* xix. 15. *Ecclef.* x. 18.---What evils arise from it, daily experience shews; as intemperance, theft, bad example to others, resort of bad company, poverty, disease, &c. It should therefore be the principal care of the magistrate to banish this vice. Children should, as soon as their years shall permit, be brought up to labour and a suitable calling; as otherwise they become useless, nay pernicious, members of society. By a law of Solon, the father, who neglected to bring up his son to any business, forfeited all right to support from him. *Wyttenbach.*

SMYRNA, a city of Asia Minor, upon the Archipelago, having a fine harbour, and still retaining its name. St. John addresses the bishop of Smyrna, *Rev.* ii. 8, &c. who is generally supposed to be St. Polycarp.

SO, a king of Egypt, who made an alliance with and promised assistance to Hoshea, king of Israel, but disappointed him on the invasion of Salmaneser, 2 *Kings* xvii. 4. who took Samaria, and overturned the kingdom of Israel, in the year of the world 3258, before Christ 718, 2 *Kings* xviii. 10. Usher and Marsham suppose So to be Sabachon, king of Ethiopia, who took Bocchoris, king of Egypt, and burnt him alive; and was succeeded by Sevechus,

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chus, whom Usher takes to be the Sethon of Herodotus.

SOBA, (*Syria of*) or (*Aram of*) a part of Syria, of what extent unknown, conjectured to be the north part of Cœle-Syria.

SOBAL, the city of Seir, the Horite. *Gen.* xxvi. 30.

SOBRIETY, is that virtue which directs our use of drink conformably to the law of nature; and is opposed to drunkenness.---It also denotes moderation or modesty, *Rom.* xii. 3. in our thoughts; in apparel, *1 Tim.* ii. 9. Vigilance, *1 Pet.* v. 8.

SOCHOTH. See SUCCOTH.

SOCOH, *Scho*, or *Shocho*, a city of Judah, *Josh.* xv. 35. *1 Sam.* xvii. 1. According to Eusebius there were two cities of this name, the Higher and the Lower, nine miles from Eleutheropolis, towards Jerusalem.

SODI. See SUD.

SODOM, capital of the Pentapolis; the crimes of which were come to so great a height, that God destroyed it by fire from heaven, with three other cities, Gomorrah, Zeboim and Admah, as wicked as itself, *Gen.* xix. The plain whereon they stood, which before was pleasant and fruitful, like an earthly paradise, was first inflamed by lightning, which set fire to the bitumen, with which it was replete; and it was afterwards overspread by the waters of the Jordan, which diffusing themselves, formed the Dead sea, or lake of Sodom, called also the lake Asphaltitis, because of the asphaltus or bitumen with which it abounds. That crime against nature, which consists in the abominable use of a man for a woman, is called sodomy; which brought down the most dreadful effects of God's anger.

SOLOMON, son of David and Bathsheba, born in the year of the world 2971, before Christ 1029; appointed by God to succeed his father, and build his temple; which he executed with the utmost magnificence and grandeur, erecting the most noble structure that ever yet appeared in the world. Solomon, in the beginning of his reign, acted with the greatest wisdom, piety and justice; but afterwards gave himself up to the love of women, who led him into the most shameful and scandalous idolatry. After he had reigned about forty years, he died in the year of the world 3029, before Christ 1071, being, as it is thought, fifty-eight years of age. Of all his works we have only his Proverbs, Ecclesiastes and Canticles.

SONG. See CANTICLES.

SONS

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SONS of God. See **DAUGHTERS of men.** In other places of scripture, sons of God are believers.

SOOTHSAYER. See **MAGICIAN.**

SOPHAN. See **SHOPHAN.**

SOPHIM, or *Zophim*, the descendants of Zoph, or Zuph, of the family of Kohath, 1 *Chron.* vi. 26. who dwelt at Ramath, the country of Samuel. 1 *Sam.* ix. 5.

SOREK, the name of a brook which passed through the tribe of Dan; as also of a valley, where Delilah, Samson's mistress, dwelt, *Judg.* xvi. 4. This valley was famous for its generous vines, *Gen.* xlvii. 11. *Isa.* v. 12. *Jer.* ii. 21. and hence its name.

SORROW, is that affection which arises from the confused representation of a thing present, as of a great evil, 1 *Thes.* iv. 13. This is worldly sorrow, arising from worldly troubles and worldly considerations; distinct from godly sorrow, wrought in the soul by the spirit of God, from a clear sense of the evil of sin. 2 *Cor.* vii. 10.

SOSIPATER, whom St. Paul salutes as his kinsman, *Rom.* xvi. 21. is supposed to have been a real kinsman of the apostle; others think that he calls him kinsman only because he was of the same nation, tribe, city, and religion.

SOSTHENES, chief of the synagogue at Corinth, who, when Gallio refused to hear the accusation of the Jews against St. Paul, was seized on by the Greeks, and beat before the judgment-seat of Gallio. Some imagine, that these Greeks were Jews, who supposed Sosthenes to be a friend to the Christians. *Acts* xviii. 12, &c.

SOSTRATUS, commander of the fortress at Jerusalem, under Antiochus Epiphanes. 2 *Macc.* iv. 26.

SOUL, in general denotes a simple immaterial substance, endued with sense and appetite, *Gen.* i. 20. but if moreover endued with the faculty of perceiving the connection of truths, it is then called rational.----Soul, in scripture, denotes the whole person, *Gen.* xiv. 21.---The life of a man, *Pf.* xxxiii. 19.---A dead body, *Pf.* xvi. 10.

SPAIN, *Rom.* xv. 24--28. a well known country in Europe, peninsular; to the west and north bounded by the ocean, by the Mediterranean to the south and east, and by France to the east and north: whither St. Paul purposed to go, but whether actually he ever went is a question.

SPIRIT, in Hebrew רוּחַ *Ruach*, in Greek πνεῦμα, and in Latin *Spiritus*, is in some places of scripture taken for the

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the Holy Ghost, the third person in the Trinity. In others it signifies the reasonable soul which animates us, and retains its being even after the dissolution of the body. In a philosophical sense, an intelligent substance, endued with understanding and will; or a spiritual, reasoning, chusing substance, capable of eternal happiness, *Numb.* xvi. 22. Spirit is also taken to signify an angel, a dæmon, a ghost, a soul separated from the body.

SPIRITS, (*Discerning of*) See DISCERNING.

STACHYS, a disciple, of whom St. Paul makes honourable mention in his epistle to the Romans, (xvi. 9.)

STAR, according to the ancient Hebrews, denoted all the heavenly bodies, whether emitting or reflecting light, except the sun and moon, which the idolatrous Israelites called the king and queen of heaven, and the stars they called their army or militia, *Deut.* xvii. 3.---The beauty and splendor observed by men in the stars, and the advantages derived from them, the wonderful order discovered in their courses, the influence ascribed to them on sublunary things, prompted mankind to the worship of them; against which Moses cautions, *Deut.* iv. 19.---The number of the stars was considered as infinite, *Gen.* xv. 5.---The star mentioned by Balaam, *Numb.* xxiv. 17. is applied by some to David, who conquered the Moabites; but by others primarily to the Messiah, *the bright and morning star*, *Rev.* xxii. 16.---The star which guided the Magi affords matter of much conjecture, and must remain inexplicable, being altogether miraculous.---By stars are sometimes meant the princes and nobles of a kingdom, *Dan.* viii. 10.---Ministers of the Gospel, *Rev.* i. 30. in respect to the light they diffuse by their doctrine and lives.---By *day-star*, *2 Pet.* i. 19. is meant either the clear manifestation made by the Gospel, in comparison of the legal shadows and the prophetic writings; or that full and perfect knowledge attained to in heaven, compared with what we can possibly attain to here on earth.

STATER, is the same as a shekel; in our version of *Matt.* xvii. 27. called a piece of money.

STEPHANAS, the name of one of the principal Christians at Corinth, whom St. Paul baptized, with all his family, probably about the fifty-second year of Christ. *1 Cor.* i. 16.

STEPHEN, the first martyr, probably of the number of those hellenistical Jews who believed in Jesus Christ; and appointed head or chief of the seven deacons who were chosen

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chosen in the year 53. After having performed many miracles, and stedfastly defending the faith of Christ, he was cruelly put to death by the Jews, in the manner related *Acts* vii.

STOICS, a sect of ancient philosophers, who placed the supreme happiness of man in living agreeably to nature and reason, affecting the stiffness, patience, apathy, and insensibility of the Pharisees; whom, in their manners and sentiments, (according to Josephus) they greatly imitated. *Acts* xviii. 18.

STONE, (*The white*) *Rev.* ii. 17. *I will give him a white stone*, i. e. I will give a full and public pardon and absolution. It is spoken in allusion to an ancient custom of using a white stone in acquitting in judgment. They used likewise to give a white stone to such as conquered in the games.

STONING, a punishment much in use among the Hebrews, performed by pelting the criminal with stones till he died, the witnesses throwing the first stones, *Lev.* xx. 2, &c. *Deut.* xvii. 7.

STRANGE WORSHIP, thus the Hebrews called all kinds of idolatry and superstition, all imitations of the worship of strange nations; and even religious worship performed to the true God, in a place, at a time, and in a manner not of God's appointment.

STREAM. See **BROOK**.

STUDIES of the Hebrews, among which the chief was that of the law of the Lord; a thing recommended throughout the whole of the Old Testament, *Exod.* xiii. 9. *Deut.* vi. 7. This was the study of the prophets and all good Israelites. They besides studied their histories, and even their genealogies; in which last, according to St. Jerome, the children were so perfect, as to have them at their fingers ends. From their tenderest infancy, Josephus says, they were accustomed to study the laws of God, to learn them by heart, to practice them, and were so addicted to them, as to be ready to lay down their lives in defence of them. After they had the writings of the prophets, they very earnestly applied themselves to study them, and discover their hidden meaning, *Dan.* vii. 28. and ix. 2, 3--22, &c. The study of the prophets appears also from 1 *Pet.* i. 11.---After the conquests of Alexander the Great, the Jews mingled with the Greeks in most of the provinces of the east, began to have a relish for their language and their studies. In imitation of the Greek philosophers, they were
divided

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divided into different sects. The Pharisees, for instance, espoused some of the opinions of the Stoics and Platonicians: the Sadducees adopted some of the notions of the Epicureans: others, as the Essenes, according to Philo, had a contempt for logic, physics, and metaphysics; that is, whatever is useless and matter of mere curiosity in those sciences, applying themselves principally to morality and the laws of God, which they explained in a sublime and allegorical manner.---In our Saviour's time, the chief study of the Jewish doctors appears to have been the traditions of their fathers, with which they were reproached by Christ and St. Paul. At this day they are more bigotted than ever to their traditions, these constituting the greatest part of their study.

STYLE, an instrument to write with; it is universally known, that the ancients often made use of styles or bodkins to write with on tables done over with wax. These styles were of iron, brass or bone, with a sharp point at one end, with which to write and form the letters; the other end being flat, or rounded like a spoon or spatula, to expunge what was written, by levelling the wax with the flat end of the style: of this Horace speaks, *Saepe stylum vertas, iterum quae digna legi sint, Scripturus*.---And to this the scripture alludes, 2 Kings xxi. 13. according to the Septuagint and Vulgate, I will blot out Jerusalem, as men blot out writing from their writing-tables, by drawing the style often over them.---They also wrote on lead with a bodkin or style, Job xix. 24. and with the point of a diamond, or, according to others, of emery, Jer. xvii. 1. with which glass is cut: the original word is *samir*.---Figuratively, style denotes the manner of expressing our thoughts, which ought to be adapted to the subject; to which, when sublime, our expression should rise in proportion, by metaphors or similitudes, out of the reach of common observation, thus to surprize and strike the reader; which depends on a lively imagination, but under the cool guidance of reason. Of this genuine sublime we have innumerable instances in scripture; scarce a page without it. The didactic or philosophic style is plain and simple, taking all its words in their proper signification; its business being to instruct, not to amuse; which is no hindrance to an elegance, consistent with perspicuity. The didactic and historical style of scripture is of this colour, as it stands in the original, which, though faded somewhat in literal translation, is not entirely lost.

SUCCOTH,

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SUCCOTH, or *Sachath*, the first encampment of the Israelites coming out of Egypt, *Exod.* xii. 37.---Also a city beyond Jordan, between the brook Jabbok and this river, *Gen.* xxxiii. 17. assigned to the tribe of Gad, *Josh.* xiii. 27. Jerome says, that it lay within the canton of Scythopolis.

SUCCOTH, (*Valley of*) lay beyond the Jordan, near the city of that name, the place where Jacob pitched his tent, which is the reason of the name, on his return from Mesopotamia, and where a city was afterwards built, in the tribe of Gad, between the brook Jabbok and the Jordan, *Josh.* 13. 27.

SUCCOTH-BENOTH, *i. e.* tents of the young women, or places of prostitution, where all young women, once in their lives, prostituted themselves in honour of the goddess Milytta, or Venus. *2 Kings* xvii. 30.

SUD, or *Sodi*, a river of Babylonia, *Baruch* i. 4. It is supposed to be a branch of the Euphrates.

SUKKIIM, translated *Troglodytæ*, Vulgate; people dwelling in holes and caverns of the earth; as many did in Palestine, Arabia, on the coast of the Red sea, and in Egypt. Others will have them to be Scenites, dwelling in tents, as the original word signifies.

SULAMITE. See **SHULAMITE**.

SUN, the great luminary of the day, the principal source of heat in our system; an inconceivable huge mass of fire; his rays burn, melt and calcine, by means of burning mirrors and glasses; and thus producing all the effects of fire, he must doubtless be an actual fire: formerly held for the elementary or purest fire; but the black bodies, called spots, observable in him, render this doubtful. Hausenius shews, with great probability, that the sun is a solid body, covered from his surface, to some depth towards the centre, with a glowing mass or crust, and that the large spots are mountains thrown out and accumulated from the matters which constitute the solar body, by the various action of the intestine fire. The observations made on the transit of Venus over his surface, place him at an inconceivably greater distance than was formerly determined. By observations preceding these, it was held, that the diameter of the sun to that of the earth was as 111 to 1; the surface of the sun therefore to that of the earth must be as 12,321 to 1, and his solid contents to those of the earth as 1,369,078 to 1: and thus the sun be a million times bigger than our earth. *Kruger*.---The
scripture

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scripture neither affirms nor denies the motion of the sun, only gives us to understand his change of situation with respect to some one part of the earth, *Josh. x. 13.* Now this situation may be changed, whether the sun or the earth actually moves, and therefore nothing can be concluded from it for the motion of either. *Wolfius.*---Figuratively, Christ is called *the sun of righteousness*, *Mal. iv. 2.* because enlightening, quickening and comforting his people.---*A woman clothed with the sun, &c. Rev. xii. 1.* denotes the church clothed with the righteousness of Christ, manifested by purity both of doctrine and manners, trampling sublunary things under foot.

SUNDAY, the Lord's day, *Rev. i. 10.* From the beginning of Christianity this day is observed in a peculiar manner, in memory of the resurrection of Christ, an unspeakable benefit to the church; to be spent, in token of gratitude, in the worship of God, and to be sequestered from all worldly employments, excepting cases of necessity and mercy, and much more from worldly delights and pleasures. It appears from Barnabas, Ignatius, Justin Martyr, &c. that this day was consecrated to devotion, both public and private. Constantine the Great, and the Valentinians, added an express law, prohibiting the trial of causes, exhibiting spectacles, or fasting on this day, as being a day of rejoicing. And as to the other festivals, whether moveable, as Easter, Ascension and Pentecost; or immoveable, as Lady-day, the Nativity or Christmas; they are to be observed with a grateful mind, in memory of the great benefits bestowed on the church on those days.

SUN-DIAL, is an instrument serving to measure time, by drawing certain lines on a plain, which the shadow of a style or the light of the sun touches at certain hours of the day. There is no mention of a dial in scripture before that of Ahaz, *2 Kings xx. 8,* &c. *Isa. xxxviii. 8.* which whether a regular or irregular dial, and whether the sun or the shadow only was affected on this occasion, are matters of dispute among commentators. See **SHADOW**.

SUPERSTITION, is either the ascribing false attributes to God, or from the true, confusedly understood, forming the motives of action. As idolatry errs with respect to the object, so superstition in regard to the mode of worship. It is also superstition, to ascribe greater powers to the creatures than really they are possessed of. Whether superstition, atheism or idolatry, be the greater

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evil, is to compare disparates, or vices comprised indeed under the same genus, but of different species, between which no comparison can properly be made: they are all bad; but superstition being generally tainted with enthusiasm, or rather fanaticism, is capable of the most horrid actions, as appears from its fatal effects in society, *Aët. xvii. 22.* as is plain from the conduct of Mahomet and his frantic followers; nor are we without instances among professing Christians.

SUPHA, *Numb. xxi. 14. Deut. i. 11.* the Red sea; others suppose it a district of Moab.

SUR. See **SHUR**.

SUR, the name of a gate of the temple, *2 Kings xi. 6.*

SURETY, in general, denotes him who undertakes to fulfil the engagements of another, in case of his failure; and who declared himself such by the ceremony of striking hands, *Job xvii. 3. Prov. vi. 1, 2.*---Christ is called, *Heb. vii. 22. the surety of a better testament*; and sins, by analogy, are called debts; for as a debt obliges the debtor to payment, so sin does the sinner to punishment. As surety, Christ undertook to become man, or to assume the human nature in unity of person; that is, so to unite the human nature with the divine, as to become one only Saviour, *Pf. lx. 6, &c.*---Perfectly to keep the law of God his Father, both the natural and the positive law, *ib. 8.*---To undergo the full penalty of sin, death, the doom of the law. *Wytenbach.*

SUSAN. See **SHUSHAN**.

SUSANCHITES, or *Susanchai*, *Ezra iv. 9.* a people, which probably came from the Susiana, or the territory of Susa, or Shushan, to inhabit that of Samaria.

SUSANNA, daughter of Chelias and wife of Joachim, of the tribe of Judah. See her history in the apocryphal book which bears her name.

SWEAR. See **OATH**.

SWORD, a weapon employed in war, and, by a figure, used to express war, *Lev. xxvi. 25.*---It denotes lawful authority, being the magistrate's ensign of power, *Rom. xiii. 4.*---The word of God is called the *sword of the Spirit*, *Eph. vi. 17.* made effectual by the Spirit to conquer all opposition and obstinacy.---Our Saviour says, *Matt. x. 34.* he came not to send peace but a sword; that is, my Gospel will eventually prove, not from its own nature, but from the corruptions of men, an occasion of calamities and persecutions to the professors of it.

SYCHAR.

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SYCHAR. See **SHECHEM.**

SYENE, a city on the southern frontiers of Egypt or Ethiopia, between Thebes and the great cataracts of the Nile.

SYLVANUS. See **SILAS.**

SYMBOL, properly signifies a sign or badge of distinction; thus among the ancients there were symbols of friendship and hospitality. It also signifies what each guest contributed towards an entertainment.---In the language of the church, it denotes the visible signs in the sacraments; as water in baptism, bread and wine in the Lord's supper.---In particular, the term *symbol* is applied to the Apostles creed, as being the badge of Christian profession, a compendium of the Christian faith; which, though not drawn up by the apostles, is yet of great antiquity in the church.

SYMMACHUS, a famous translator of the books of the Old Testament out of Hebrew into Greek; a Samaritan by birth, who lived at the close of the second century: from disgust to his countrymen, he settled among the Jews: he afterwards embraced Christianity, and herded with the Ebionites. In defence of these heretics against the catholics, he undertook a new translation into Greek, by giving a favourable turn to the text, in conformity to the notions of that sect. He endeavoured to express what he thought to be the meaning of the text, rather than to give the literal power of each word. In this differing from Aquila, who, under Adrian, translated the Old Testament, and who, after receiving Christianity, embraced Judaism, from a fondness for astrology, for which he was excommunicated by the Christians. He translated in a close and servile manner, without regarding the coherence of the discourse; so that his translation is rather a dictionary of the Hebrew, than a just version, to shew the meaning of the text. Differing in like manner from Theodotion, who lived under Commodus, about the year of Christ 175; who in his translation from the Hebrew keeps the mean between Symmachus and Aquila; not a paraphrase like that of Symmachus; nor a dictionary or metaphrase like that of Aquila. He endeavours to give the sense of the Hebrew text in corresponding words, so far as the genius or idiom of the two languages would permit. We have now only some fragments of these ancient translations.

SYMPHONY, denotes either the agreement of several
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voices, or the concert of several instruments, *Luke* xv. 25. or a particular musical instrument, *Dan.* iii. 5.

SYNAGOGUE, (*an assembly*) the place where the Jews meet for the performance of divine service, praying, reading and hearing the holy books and other instructions.---The origin of these synagogues is not clearly known. Dr. Prideaux affirms there were none before the Babylonish captivity.

SYNTYCHE, a virtuous and excellent woman, mentioned by St. Paul, *Phil.* iv. 2. who with another woman called Euodias, was, as it were, head of the church at Philippi.

SYRACUSE, a famous city of Sicily, seated on the east side of that island, with a fine prospect both by sea and land. This city, whilst in its splendor, was one of the largest and richest the Greeks possessed in any part of the world. *Acts* xxviii. 12.

SYRIA, called in Hebrew *Aram*, from the name of the patriarch who first peopled it. Syria, properly so called, is bounded by the Euphrates on the east, by the Mediterranean on the west, by Cilicia on the north, and by Phœnicia, Judea, and Arabia Deserta on the south.

SYRO-PHœNICIA. This is Phœnicia properly so called, of which Sidon or Zidon was the capital; and which having by the right of conquest been united to the kingdom of Syria, joined its old name of Phœnicia to that of Syria, just as Palestine was called Palestine of Syria, because it was considered as making a part of Syria.---In the Gospel, the Canaanitish woman is called a Syro-Phœnician by St. Mark, (vii. 26.) because she was of Phœnicia, which was then looked upon as making a part of Syria, and was in the jurisdiction of the governor of this province.---St. Matthew (xv. 22.) calls her a Canaanitish woman, because this country was really peopled by the Canaanites, Sidon being the eldest son of Canaan. *Gen.* x. 15.

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TABBATH, a town of Aram-Soba. *Judg.* vii. 22.

TABERAH, an encampment of the children of Israel in the wilderness. *Numb.* xi. 3.

TABERNACLE, a kind of building in form of a tent, set up by the express command of God, for the performance of religious worship, as sacrifices, &c. during the journeying of the Israelites in the wilderness; and, after their settlement in the land of Canaan, made use of for the same purpose, till the building of the temple at Jerusalem by king Solomon, *Lev.* xxv. It is described *Exod.* xxvi. and xxvii.---Tabernacle also denotes a house or dwelling, *Job.* xi. 14.---The human nature of Christ, *Heb.* viii. 2. and ix. 11.---The true church militant, *Pf.* xv. 1.---Our natural body, *2 Cor.* v. 1. *2 Pet.* i. 13.---The tokens of God's gracious presence, *Rev.* xxi. 3.

TABERNACLES, (*Feast of*) a solemn festival of the Hebrews, observed after harvest, on the fifteenth day of the month Tisri, *Lev.* xxiii.---It was one of the three great solemnities, wherein all the males were obliged to present themselves before the Lord; and it was instituted to commemorate the goodness of God, who protected the Israelites in the wilderness, and made them dwell in booths when they came out of Egypt.

TABITHA, the name of a Christian widow at Joppa, whom St. Peter raised to life again. *Acts* ix. 36.

TABLE of *shew-bread*. See ALTAR.

TABLES of the law, were of stone, on which were written the decalogue or ten commandments, *Exod.* xx. on both sides, that is, in two columns, *Exod.* xxxii. 15. by the finger of God, *Deut.* x. 4.---*To serve tables*, denotes to provide for the poor, in order to have whereof to eat at their tables.

TABOR, or *Thabor*, a very remarkable mountain in Judea, not far from Kadesh, in the tribe of Zebulun, and in the confines of Issachar and Naphtali: it stood in the midst of the valley of Jezreel. From the top of this mountain, Mr. Maundrell says, you have the most agreeable prospect in the world. Here it was that our blessed Saviour was transfigured; though this is doubtful.

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TABOR, a city on mount Tabor, 1 *Chron.* vi. 77.

TABOR, (*Plain or oak of*) 1 *Sam.* x. 3. must be between Bethlehem and Bethel. It might be translated, *oak of the hill or eminence.*

TABREMON, or *Tabrimon*, father of Benhadad, king of Syria. 1 *Kings* xv. 18.

TADMOR, or *Thadmor*, a city built by king Solomon, and from the time of Alexander the Great called Palmyra; situate in a wilderness of Syria, upon the borders of Arabia Deserta, inclining towards the Euphrates: once the most magnificent city in the east, as even at this day appears from those noble ruins which are still to be seen.

TAHAPANES, or *Taphnis*, *Jer.* ii. 16. a city of Egypt, probably the same as Daphnæ Pelusiæ, sixteen miles from Pelusium towards the south.

TAHATH, an encampment in the desert, *Numb.* xxxiii. 26.

TAHPENES, or *Taphne*, a queen of Egypt. 1 *Kings* xi. 19, 20.

TALENT, properly signifies a weight among the Jews, containing 3000 shekels; which, computing the shekel at three shillings sterling, amounts to 450 pounds for a talent of silver: and admitting the proportion of gold to silver to be 16 to 1, a talent of gold will amount to 7200 pounds; by other computations it is less.---Figuratively, the gifts of God bestowed on men. *Matt.* xxv. 15.

TALIO, (*lex Talionis*) law of retaliation; the punishment appointed by the law of Moses for those whomaimed their neighbour, that as they had done, they should be done unto, *Deut.* xix. 21. Whether it was always executed in the rigour of the letter, is a question; a compensation in money to the injured person being in some cases allowed.---This did not encourage revenge, but restrain it. The execution of the law was not in private hands, but in the magistrate, the proper avenger of every injustice. The Greek and Roman laws authorized retaliation.

TALITHA-CUMI, (Syriac, *damsel arise.*) *Mark* v. 41. and hence the Greek *ταλίσ.*

TALMAI, father of Maachah, wife of David, and mother of Absalom and Tamar. 2 *Sam.* iii. 2.

TALMUD, a body of Jewish doctrine, containing their traditions, consisting of two parts; namely, the *mischna*, or repetition, considered as the text; and *gemara*, or perfection, the commentary on the text. This body of doctrine is twofold, *viz.* the Jerusalem and Babylonian Talmud.

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mud. The former was compiled by Rabbi Jochanan, who lived about the year of Christ 230; but is not in that repute with the Jews as the Babylonish, which has gained so much authority among them, as to be preferred to the written law of Moses; this last being founded, as they pretend, on the oral. The learned are divided in their opinions about the Talmud, some highly extolling it, as Lightfoot; others again as much depressing it, as John Morinus and Isaac Vossius: whereas others again steer a middle course, out of a regard to modesty and equity, as John Christopher Wolfius, and those quoted by him.

TAMAR, daughter-in-law to the patriarch Judah, wife of Er and Onan, and mother of Pharez and Zarah, by Judah. *Gen.* xxxviii.

TAMAR, daughter of David and Maachah, whose extraordinary beauty was the occasion of her brother Amnon's committing that unnatural crime with her, which is related under the article *Amnon*.

TAMAR daughter of Absalom, extraordinarily beautiful, *2 Sam.* xiv. 27. It is said, *2 Chron.* xi. 20. that Rehoboam married Maachah, daughter of Absalom; that is, probably, grand daughter of Absalom by Tamar.

TAMAR, or *Thamar*, a city of Judah, mentioned *Ezek.* xlvii. 19. as one of the south limits; thought to have stood about the south point of the Dead sea. Eusebius says, that Tamara is a day's journey from Malis or Malatha, towards Ælia or Jerusalem.

TAMMUZ, the name of a pagan deity, which is thought to be the same with Adonis.

TAMMUZ, or *Thammuz*, a month of the Jews, answering to the moon of June, the fourth of the ecclesiastical year and tenth of the civil. It has only 29 days; but the Syrians reckon 31 to it.

TANACH, city of the Cisjordan Manasseh, *Josh.* xxi. 25. levitical.--Eusebius says, it was a considerable place three miles from Legio.

TAPHNE. See TAHPENES.

TAPHNIS. See TAHAPANES.

TAPPUAH, or *Taphon*, a city upon the frontiers of the tribe of Manasseh, but belonging to the tribe of Ephraim, *Josh.* xvii. 8. another of the tribe of Judah, *ib.* xv. 34.

TARAH. See THARE.

TARALAH, a city of the tribe of Benjamin. *Josh.* xvii. 27.

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TAREA, son of Micah, and grandson of Jonathan son of Saul. 1 *Chron* viii. 35.

TARES. *Matt.* xiii. 29. The word *ἄζανα* should be more properly translated *Darnel* or *infelix Lolium*, which is a noxious weed that commonly grows up with wheat; whereas tares are a serviceable kind of pulse of great use for cattle. As a hurtful weed it denotes the wicked, particularly hypocrites.

TARGUM, a name given to the Chaldee paraphrases of the Old Testament. As the Targum of Jonathan, who lived about the time of Christ: that of Onkelos, which is something more modern, on the greater and smaller prophets; as that of Onkelos is on the Pentateuch, and these are the two principal.

TARPELITES, a people sent from beyond the Euphrates into Samaria. *Ezra* iv 9.

TARSHISH, the second son of Javan, *Gen* x. 4. founder of Tarsus. *Calmet*.

TARSHISH, is thought to denote the Mediterranean in general, *Chaldee Paraphrast*; especially the coast of Africa; in particular, either Tunis or Carthage, and translated Carthage by the Septuagint.

TARSUS, capital of Cilicia, and native city of St. Paul, *Acts* ix. 11. Some suppose that this city obtained the privileges of a Roman city from its firm adherence to Julius Cæsar, others are of opinion that St. Paul possessed the privileges of a citizen of Rome by some personal right that his fathers or ancestors obtained.

TARTAK, a false deity of the Avites. Jurieu conjectures, that it is a corruption of *Rathak*, a chariot, to denote that of the sun.

TATNAI, a governor of Samaria, who opposed the rebuilding of the temple and walls of Jerusalem. *Ezra* v. 6.

TEBET, or *Thebet*, the fourth month of the Hebrew civil year, and tenth of the sacred, answering to our month of December, having only 29 days.

TEKEL, *i. e.* weight. See **BELSHAZZAR**.

TEKOA, a city of the tribe of Judah, twelve miles south of Jerusalem, 2 *Chron.* xi. 6.---The wilderness of Tekoa, 2 *Chron.* xx. 20. not far from the Red sea.

TEL-ABIB, or *Thel-abib*, *Ezek.* iii 15. a place situate on the river Chebar, one of the cuts of the Euphrates, running to the Tigris.

TELAIM. See **TELEM**.

TELASSAR,

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TELASSAR, or *Thelassar*, a place belonging to the children of Eden.

TELEM, a city of Judah, *Josh.* xiv. 24. thought to be Telaim. *1 Sam.* xv. 4.

TELHARSA, and *Telmelah*, countries unknown; such as returned thence with Zerubbabel could not prove their genealogies. *Ezra* ii. 59.

TEMA, or *Thema*, son of Ishmael. *Gen.* xxv. 15.

TEMAN, or *Theman*, a district of Arabia Petræa, so called from Teman, grandson of Esau, *Gen.* xxxvi. 15. *Jer.* xlix. 7--20. *Amos* i. 11, 12. In *Hab.* iii. 3. there is mention made of *Theman*, which Vatablus takes for a mountain in the neighbourhood of Sinai: and Eusebius mentions a town of that name at five miles from Petræ, with a Roman garrison.

TEMPERANCE, is that virtue which regulates the use of meat and drink, agreeably to the laws of health, *2 Pet.* i. 6. whence arises, as a duty, the knowledge of our body: and we are so to partake of meat and drink, as the conservation of health and life shall require: and thus health is to be made the standard both of the quantity and quality of food.---Temperance may also comprehend chastity, and the avoiding every impurity, to which intemperance furnishes fuel, *Eph.* v. 3---5. and even in the use of lawful things temperance is to be observed. *Rom.* xiii. 14. *Cor.* vii. 31.

TEMPLE, a house or dwelling of God, or a building erected and set apart for the worship of the true God, used frequently to denote the tabernacle built by Moses; and the word tabernacle is sometimes made use of to denote the temple built by Solomon, who laid the foundation of it in the year of the world 2992, before Christ 984, finished it in the year 3000, and dedicated it in 3001. The place chosen for erecting this magnificent structure was an eminence of mount Sion, called Moriah. Its entrance stood towards the east, the most holy and retired part being towards the west. The dimensions and materials of this noble edifice may be found in the sixth and seventh chapters of the first book of *Kings*, and in the fortieth, &c. chapters of *Ezekiel*.---This temple, after the time of its dedication, underwent many revolutions, in repairs or otherwise; and was at last entirely destroyed by Nebuchadnezzar, king of Babylon, in the year 3416, before Christ 584. It continued buried in its ruins for the space of fifty-two years, down to the first year of Cyrus, in the year of the world 3468,

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3468, before Christ 532. Then that prince gave permission to the Jews to return to Jerusalem, and rebuild the temple.--But they meeting with many interruptions, in the rebuilding, from their enemies, did not finish and dedicate it till the reign of Darius Hyftaspis, in the year of the world 3489, before Christ 511.--In the year 3986, Herod the Great undertook to rebuild the whole temple a-new, which he finished in the most superb and elegant manner. This temple built by Herod did not subsist above 77 years, being destroyed by the Romans in the year of Christ 70.---Figuratively, temple denotes Christ's human nature, *John* ii. 19--21. *Col.* ii. 9.---Heaven, *Pf.* xi. 4.---The church, both distributively, *1 Cor.* iii. 16. and collectively, *Eph.* ii. 21.

TEMPTATION, denotes a suggestion of motives to sin, from views of apparent good, of which we form a judgment from sense and imagination, and consequently from indistinct and confused notions of good; called, *1 John* ii. 16. *the lust of the flesh, the lust of the eyes, and the pride of life*; temptations all of them from the world, of which the devil makes a handle to tempt, *Matt.* iv. 9. by the interposition of the flesh or corrupt nature, an inmate foe conspiring with him.---Applied to God, it signifies trial, by which he wants to make his people know themselves, by putting them on severe duties; as in the case of Abraham, for a test of his submission and faith.---Afflictions, such as Job underwent, *Jam.* i. 2, &c. and v. 11. for the trial and display of patience, to be an example or pattern to others.

TERAH, son of Nahor, and father of Abraham, *Gen.* xi. 24. whom he had at the age of 130 years, and with whom removing to Haran, he there died.

TERAPHIM, certain images or superstitious figures mentioned in scripture, *Gen.* xxxi. 19. which some suppose were a sort of *Dii Penates* or household gods, others, that they were *Talismans* or figures of metal cast and engraved under certain aspects of the planets. It is the opinion of many, that Rachel took these images away that her father might be deprived of the means of discovering their flight. Though others imagine that she did it to remove the object of his superstitious worship. But it seems most probable, that she herself was addicted to this idolatry, and desired to carry it with her into the country of Canaan.

TERTIUS, amanuensis to St. Paul when he wrote his epistle to the Romans. (*xvi.* 22.)

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TERTULLUS, an advocate who pleaded against St. Paul before Felix, governor of Judea. *Acts* xxiv. 1--9.

TESTAMENT, is the last will of a person, who has death in prospect, about the disposal of his estate after death, and in that event only valid, *Heb.* ix. 17.---The doctrine of election is properly considered under the notion of a testament, the unchangeable and most free will of God, by which he allots vast benefits, out of pure grace and liberality, to certain persons, particularly designed, exclusive of all others, for reasons only known to himself; the whole founded on the atonement wrought out by the sufferings and death of his Son, *Rom.* viii. 17. 1 *Pet.* i. 4. God in this, as in all other things, acts in full consistence with all his attributes without exception, and with his plan of the world: considerations far out of the ken or reach of the most exalted creature; the whole is therefore a great mystery.---The Father, in consequence of the death of his son, is the testator; for he it is who chooses to salvation: and the covenant, entered into between him and the Son, is the foundation of this testament, *Luke* xxii. 29.---The greatest part of mankind obstinately and freely persevere in unbelief and impiety till death, and that irretrievably, without a repetition of innumerable miracles, which would be inconsistent with the wisdom of God, who, without very urgent reasons, never breaks in upon the order first established; considering, as has been said, that the reprobate violate every duty prescribed, despise the offered means of salvation, and freely persevere in impiety.---This testament was differently dispensed; originally in types, figures and ceremonies, representative of the benefits to be purchased by Christ, and called the Old Testament, in opposition to the new dispensation, or the actual appearance of Christ in the flesh, in order to fulfil all the righteousness of the law.---The name Testament is also appropriated to the books which contain those different dispensations, namely, the Old and New Testament. *Wyttenbach.*

TESTIMONY, properly denotes the experience of another, imparted to us by words, *Acts* xiv. 3.---A name applied to the whole word of God, both Law and Gospel, as a declaration of faith, manners and all our future hopes, *Pf.* xix. 7. To the ark which contained the law. *Exod.* xvi. 34.

TETRAPLA. See **HEXAPLA.**

TETRARCH, a sovereign prince, who has the fourth part of a state, province or kingdom under his dominion, without

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without wearing the diadem or bearing the title of king.
Matt. xiv. 1. Luke iii. 1.

TEXT of Scripture, is taken sometimes by way of opposition to the comment or explication, without any respect had to the language in which the text is written, whether original or translation only.--It is sometimes put in opposition to the translations: thus the Hebrew text of the Old Testament, and the Greek of the New, are the originals, from which all the translations are derived, and by which they are all to be judged.---Though it cannot be said, that the originals are entirely free from faults; which, by length of time, or negligence of transcribers, have crept into the text; yet they are not of such consequence as to affect their authenticity; some date may be changed, some proper name may be altered or corrupted: defects which may be easily supplied, either by the help of ancient manuscripts, or old translations, which were made before such alterations happened in the text.---Besides, there are no faults which affect any article of faith or manners.---Some have charged the Jews with wilful corruptions of the text: but this charge has not been well supported; and is at this day entirely given up by all the critics.

THABOR. See **TABOR**.

THADDEUS. See **JUDE**.

THADMOR. See **TADMOR**.

THAMAR. See **TAMAR**.

THAMMUZ. See **TAMMUZ**.

THARE, or *Tarab*, an encampment of the Israelites in the desert. *Numb. xxxiii. 27.*

THARSHISH, a country of this name, whither Solomon sent his fleet, *1 Kings x. 22.*---The Seventy sometimes translate this word *by the sea*; and it is the opinion of some able critics, that the ships of Tharshish were large navigable vessels employed in voyages at sea, in opposition to the small vessels used only in navigable rivers. See **TARSHISH**.

THASSI. See **SIMON MACCABÆUS**.

THEATRE, *Acts xix. 29.* the place where public shews were exhibited; in the form of a semi-circle, in which the spectators beheld the representation on the stage placed opposite to them.

THEBAT. See **TIBHATH**.

THEBET. See **TEBET**.

THEBEZ, a city of Ephraim, near Sichem, at the siege

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siege of which Abimelech, son of Gideon, was killed: *Judg. ix. 50.*

THEFT. See **THIEF.**

THEL-ABIB. See **TEL-ABIB.**

THELASAR. See **TELASSAR.**

THEMA. See **TEMA.**

THEMAN. See **TEMAN.**

THEOCRACY, a term used by Josephus to denote God's immediate supreme government over the Israelites in the time of Moses, Joshua and the Judges, as God's deputies, down to the reign of Saul; by appointing laws, *1 Sam. viii. 7.* and by executing them, *Numb. xxvii. 5.*

THEODOTION. See **SYMMACHUS.**

THEODOTUS, a Syrian, one of the commissioners sent by Nicanor to treat of peace with Judas Maccabæus. *2 Macc. xiv. 19.*

THEOLOGY, a scholastic term, which denotes the science concerning God, his attributes and works, and our duty towards him; this last being practical or moral theology, the former spéculative or dogmatical, a division regarding the object of theology: considered with respect to the manner of coming to the knowledge of it, it is either natural, discoverable by natural reason, or it is revealed in an extraordinary manner by God: and as to the manner of handling it, this is either in a systematic way, in which one truth is fairly deduced from another by means of genuine principles; or in a loose manner, where truths regarding the same subject are brought together, without any regard to their just connection, called the method of the schools. *Wytttenbach.*

THEOPHILUS, one to whom St. Luke addresses the books of his Gospel, and Acts of the Apostles, which he composed. It is doubted whether the name Theophilus be the proper name of a man, or an appellative or common name, which may stand for any good man or lover of God. The former is much the more probable opinion. Grotius conjectures he might be a magistrate of Achaia, converted by St. Luke. According to others, the real name of a Jewish high-priest, the friend and acquaintance of St. Luke.

THESBE. See **THISBE.**

THESSALONICA, a famous city of Macedonia, and capital of the kingdom, standing upon the Thermaic bay; improved and beautified by Philip king of Macedon, and called

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called Thessalonica in memory of the victory he obtained over the Thessalians. But Strabo says, it changed its old name Therma, and took this of Thessalonica from the wife of Cassander, and daughter of Philip.---There was a great number of Jews in this city, who were in possession of a synagogue when St. Paul came thither in the year 52. The apostle preached in their synagogue, and made many converts both of Jews and Gentiles; but the rest of the Jews, raising a great commotion, he and Silas were forced to leave the city, and retire to Berea, *Acts* xvii.---St. Paul afterwards wrote two epistles to his Thessalonian converts; one from Athens in the year 53, and the other from Corinth in the same year.

THEUDAS, a factious person, mentioned *Acts* v. 36. thought by Usher to be the same with Judas, who revolted on the death of Herod, and is mentioned by Josephus.

THIEF, is he who takes away the property of another without his privity and against his will, and consequently acts highly repugnant to the duty he owes his neighbour. Theft is also committed in false weights and measures, in damaged goods, in usury, &c. Among the Jews, a day-thief was to make restitution, and if unable to do it, he might be sold, in order to restitution, *Exod.* xxii. 3.---But a night-thief might be lawfully slain, because his intentions might be murder as well as theft, *ib.* ii. Whether thieves may be lawfully put to death, is a question which some deny; because there seems to be no proportion between the life of a man, and any object of theft; and whether therefore we ought not to follow in this the law of Moses, as a law of nature, for the reason assigned. But, on the other hand, the arguments taken from the nature of society, the security of property, &c. which I may prosecute to extremity, may seem to furnish a sufficient reason for putting thieves to death, who, if not restrainable by such a penalty, would not by a less: unless keeping them to hard labour might not be a more effectual restraint than even death, theft and every other vice resulting from idleness. Whether the Jews were guilty of theft, with respect to the Egyptians, is not so evident; they were commanded to ask, and the Egyptians gave unconditionally; in all which, nor theft, nor robbery can be implied.---Figuratively, thief denotes a seducer, a false apostle. *John* x. 10.

THIGH, to put the hand under the thigh was a solemnity used in taking an oath, the reason of which is unknown.

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unknown. Josephus says, that this custom was still observed in his time.

THIRAS. See **TIRAS**

THISBE, or *Thesbe*, a town of Naphtali, to the south of Kadesh, the capital; of which Elias might have been a native, but have afterwards lived in Gilead. *1 Kings xvii. 1.*

THOBIAS. See **TOBIJAH**.

THOMAS, the apostle, otherwise called *Didymus*, which in Greek signifies *twin*. We know little either of the beginning or latter part of this apostle's life.---He expressed some doubt of our Saviour's resurrection, of the truth of which Christ himself fully convinced him, *John xx. 19.* It is believed that St. Thomas preached the Gospel and suffered martyrdom in the Indies.

THORN, a prickly shrub of several species, *Judg. viii. 7--16.* The crown of thorns, the fruit of sin, *Gen. iii. 18.* plaited for our Saviour, is probably thought to be the *rhamnus*, *spina Christi*, or white thorn, because common about Jerusalem, and besides very prickly, *Matt. xxvii. 29.*---Figuratively, thorns denote difficulties or straits, *Hos. ii. 6.*---St. Paul's thorn in the flesh, *2 Cor. xii. 7.* is supposed to signify some racking pain in his body or terrors of conscience, or diabolical suggestions which affected his body. That the Canaanites remaining, *would be pricks in the eyes and thorns in the sides of the Israelites*, that is, be very galling and hurtful, is said, *Numb. xxxiii. 15.*---The wicked are compared to thorns, *Matt. vii. 16--19.* not only for their unprofitableness, but for their hurtful disposition, *Josh. xxiii. 13. Ezek. xxviii. 24.*---To *sow among thorns*, *Matt. xiii. 7--22.* is to preach to carnal hearts, entangled in the thorns or cares of the world.

THRESHING. See **FLOOR**.

THUMMIM. See **URIM**.

THUNDER, is that loud rattling noise following upon the back of lightening; arising from matters, with which sulphureous particles are mixed in the air, and which expanded by fire, produce the tremulous motions in it; of which salts chiefly, as containing air, which being expanded by fire, bursts the particles, are capable. And the rumbling is continued either by reflection, or by the accension of new inflammable matters.

THUNDER STONES, are supposed to be formed in the clouds of a nitrous and sulphureous matter, which acquire a certain degree of consistence by the agitation of the clouds,
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and taking fire; dart forth with impetuosity, commonly called thunder-bolts. Some philosophers hold, that the tradition about them, which was the common opinion of the ancients, is not altogether groundless and impossible: but the generality of modern philosophers reject them as fabulous, and that they are properly nothing other but the impetuous and irresistible motion of the flash.---The stone *gabish*, of *Job* xxviii. 18. in our version pearls, and the *algabish* of *Ezek.* xiii. 11. translated hailstones, are thought to be the genuine thunder-stones.

THYATIRA, a city which some ascribe to Mysia, and others to Lydia, because on the frontiers of these provinces. *Rev.* ii. 18, 19.

TIBERIAS, a famous city of Galilee, situate at the south extremity, and upon the western shore of the lake of Gennefareth, or the sea of Tiberias.---This city was built by Herod Agrippa, in honour of the emperor Tiberius. *Josephus.*

TIBHATH, or *Thebat*, a city of Syria, taken and plundered by David, *1 Chron.* xviii. 8. It seems to be called Betah, *2 Kings* viii. 7.

TIBNI, *2 Kings* xvi. 21. the rival of Omri for the kingdom of Israel.

TICHON, *Ezek.* xlvii. 16. or the house of Tichon, on the confines of the Auranitis, towards Damascus.

TIDAL, king of nations, *Gen.* xiv. 1. some think he was king of Galilee of the Gentiles, beyond the Jordan.

TIGLATH-PILESER, king of Assyria, son and successor of Sardanapalus; began to reign at Nineveh in the year of the world 3257, before Christ 743. He came to the assistance of Ahaz, king of Judah, against Rezin, king of Syria, and Pekah, king of Israel. After having defeated and killed Rezin, he came into Judea, and ravaged the whole country; and afterwards went into Samaria, where he did the same, and transplanted the tribes of Reuben and Gad, and the half tribe of Manasseh, to Halah, Habor, and Hara, upon the river Gozan. *1 Chron.* v. 26.

TIME, is the order of successive things in one uninterrupted or continued series: succession is that in which one thing ends or ceases to exist, and another begins; and continued is that between which no other succession can be interposed. There is therefore no time; where things do not succeed in a continued order. A time which is feigned without succeeding things, is imaginary, and best represented by a right line, said to be generated by the continual

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tinual flux of a point. Whatever is without time, has no succession; and whatever is in time, is subject to changes. Time consists of three parts, namely, the present, which enjoys existence; the past, which has lost it; and the future, which is to obtain it.---Time also denotes a proper season of doing a thing, *Eccl. iii. 1.*---*To redeem time.* Eph. v. 16. is to improve every opportunity of duty, and not suffer it to slip.---*Knowledge of the times*, for which the children of Issachar were noted, *1 Chron. xii. 32.* is thought to denote either their æconomical knowledge, or skill in husbandry, for which this tribe was famous; or their political prudence in improving the seasons for action.---*Times of refreshing; times of restitution*, Acts iii. 19--21. are supposed to refer to the end of the world.---*Time* is put for a year, *Dan. iv. 16.*---*Acceptable time*, Ps. lxxix. 13. denotes a time of grace.---*Fulness of time*, Gal. iv. 4. signifies the time appointed by God for the coming of the Messiah.---*Before the time*, Matt. viii. 29. is put for the day of judgment.---*My times are in thy hands*, Ps. xxxi. 15. that is, the duration of all the events of my life are wholly in thy disposal.

TIMNATH, a city of Judah, *Josh. xv. 10--57.*

TIMNATH-SERAH, a city of Ephraim, where Joshua dwelt and was buried. *Josh. xix. 50. and xxiv. 30.*

TIMON, one of the seven first deacons, of whom nothing farther is known. *Acts vi. 5.*

TIMOTHEUS, the name of two generals of the army of Antiochus Epiphanes, who were defeated by Judas Macabæus.

TIMOTHEUS, commonly called *Timothy*, a disciple of St. Paul; of Derbe, or rather of Lystra, cities both of Lycaonia, *Acts xvi. 1.* His father was a Gentile, his mother a Jewess, remarkable for her eminent piety. When St. Paul came to Lystra, he heard such an excellent account of Timothy from the brethren, that he took him along with him; who became extremely useful to the apostle in preaching the Gospel. When St. Paul returned from Rome in 64, he left Timothy at Ephesus, to take care of that church, of which he was the first bishop. The apostle wrote to him at Ephesus two very affectionate epistles, the one from Macedonia in 64, the other in 65 from Rome, a little before his death.---It is said that Timothy suffered martyrdom at Ephesus in the following manner: the Pagans of Ephesus made a great feast, in which they carried in procession the images of their gods, masked and

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armed with clubs; and Timothy, rushing into the midst of them to prevent this idolatrous superstition, was killed with stones and clubs.

TIPHSAH, a city of Ephraim. *2 Kings* xv. 16.

TIRAS, or *Thiras*, seventh son of Japhet, *Gen.* x. 2. generally allowed to be the progenitor of the Thracians.

TIRATHITES, (*porters*) descended from Hemath, head of the family of the Rechabites. *1 Chron.* ii. 55.

TIRHAKAH, a king of Ethiopia, that is, the land of Cush, bordering on Palestine and Egypt, who came to the assistance of Hezekiah, against Sennacherib king of Assyria. *2 Kings* xix. 9.

TIRSHATHA, a title of Nehemiah, who bore the office of cup-bearer to Artaxerxes Longimanus. The term is Chaldee, denoting some dignity or magistracy, a judge or severe censor. The Jews say, that he was so called, because he might drink of the wine of the Gentiles, being cup-bearer to king Artaxerxes.

TIRZAH, a city of Ephraim, the royal residence of the kings of Israel, from Jeroboam son of Nebat, down to Omri, who built Samaria. Its situation uncertain; though by some placed to the north of Samaria.

TISRI, or *Tizri*, the first month of the civil year among the Hebrews, and the seventh of the ecclesiastical, answering to the moon of September. Among the Syrians there was a former *Tisri* of 31 day, and a latter of 30.

TITHE, properly denotes the tenth part of any thing. This proportion of what a man possessed, *Lev.* xxvii. 30--32. was by God appointed for the maintenance of the priests and Levites, a proof that it was a thing not in itself unlawful; besides the reasonableness of supporting those who were devoted to the service of God, *Matt.* x. 10. *1 Cor.* ix. 13, 14. and thus precluded from maintaining themselves by any worldly employment. Tithes were besides a sign of homage and gratitude to God. It was a practice of great antiquity, *Gen.* xiv. 20. and of universal observance among all nations, both polished and unpolished. There were three sorts of tithes to be paid by the Jews (besides those from the Levites to the priests, *Numb.* xxviii. 26, &c.) The first to the Levites for their maintenance, *Numb.* xviii. 21--24. the second for the feasts and sacrifices, either in kind, or in money, if the place was too distant, *Deut.* xiv. 22, &c. the third was a tithe for the poor every third year, to be eaten at their own dwellings. *Deut.* xiv. 28, 29.

TITUS,

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TITUS, surnamed Justus, St. Paul's host at Corinth. *Acts* xviii. 7.

TITUS, a disciple of St. Paul; a Gentile by religion and birth, but converted by St. Paul, who calls him his son, *Gal.* ii. 3. *Tit.* i. 4. and constituted bishop of Crete, where he preached the Gospel with remarkable success, not only there but in the neighbouring islands. He died at the age of 94 years, and was buried in the island of Crete.---St. Paul wrote an epistle to him in the year 64, wherein he instructs him in the qualities of a bishop.

TIZRI. See **TISRI**.

TOB, a country lying beyond the Jordan, in the north part of Manasseh's portion, *Judg.* xi. 3--5. called Tobion or Tubin, *1 Macc.* v. 13. and the people called Tubieni.

TOB-ADONIJAH, a Levite, who was sent with others by king Jehoshaphat to instruct the cities of Judah in the principles and duties of their religion. *2 Chron.* xvii. 8.

TOBIAH. See **TOBIT**.

TOBIAH, an Ammonite, an enemy to the Jews, who greatly opposed the rebuilding of the temple. *Neh.* ii.

TOBIJAH, or *Thobias*, a Levite, one of those sent by king Jehoshaphat for the instruction of the people of Judah in their religion. *2 Chron.* xvii. 8.

TOBIT, *Tobiah*, or *Tobias*, son of Tobiel, and grandson of Ananiel, of the tribe of Naphtali, whose history is related in the apocryphal book which bears his name.

TOCHEN, a city of Simeon. *1 Chron.* iv. 32.

TOGARMAH, third son of Gomer, whose descendants probably peopled Turcomania, in Tartary and Scythia. *Gen.* x. iii.

TOI, king of Hamath, in Syria. *2 Sam.* viii. 9.

TOLA, tenth judge of Israel, of the tribe of Issachar, succeeded Abimelech, and died after he had judged Israel 23 years, *Judg.* x. in the year of the world 2797, before Christ 1179, and was buried at Shamir.

TOLAD, a city of Simeon, *1 Chron.* iv. 29. probably the same with Eltolad, yielded by Judah to Simeon. *Josh.* xv. 30. and xix. 4.

TOMB. See **SEPULCHRE**.

TONGUE, properly denotes the organ of taste, and one of the principal organs of speech.---Figuratively, speech or language, *Deut.* xxxviii. 49. See **LANGUAGE** and **GIFT**.---Good or bad discourse, *Prov.* xii. and xvii. 20. the latter to be avoided, and the former to be employed

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ployed to the glory of God, in his praise, and that of his works, in setting forth his benefits, in extending the knowledge of God and of his works, and confessing his name; in the edification and consolation of our neighbour, vindicating his honour and good name, &c. in avoiding and with-holding all discourse that tends not to edification; whence St. Paul forbids all filthiness, foolish talking and indecent jesting; or rather scurrility and dexterity, *Eph. v. 4.* as also variance, emulations, seditions, heresies, *Gal. v. 20.* whence appears the necessity of bridling the tongue, *Jam. iii. 5--9.*---*To gnaw the tongue*, denotes rage, despair and torment, *Rev. xvi. 10.*---*Tongue of angels*, signifies the highest pitch of eloquence, or of the power of language. *1 Cor. xiii. 1.*

TOPHET, the name given to the valley of Hinnom, situate to the south of Jerusalem, because of the sacrifices that were there offered to the god Moloch, by beat of drum, which in Hebrew is called *Toph*, *Jer. vii. 31.* in order to drown the cries of the unhappy victims.---Figuratively, it denotes hell.

TRACHONITIS, a province situate between Palestine and Cœlo-Syria, *Josephus*; of which Philip, son of Herod the Great, was tetrarch. *Luke iii. 1.*

TRADITION, properly denotes a doctrine transmitted either orally or in writing.---The Pharisees are often reproached by our Saviour for preferring oral tradition to the written law, *Mark vii. 13.* *Matt. xv. 2, 3.*---*Traditions*, with respect to their object, are either dogmatical, ritual, exegetical, prophetic or historical. In regard to their principle, or manner of transmission, either scriptural, oral, divine, apostolical or ecclesiastical: or considered in their extent, are either universal or particular. Traditions are either good or bad, as they agree or disagree with the word of God, the only standard of truth in this case.---In the sixth article it is declared, *that the holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.*

TRANCE. See ECSTASY.

TRANSFIGURATION, denotes the miraculous change of our Saviour's appearance on the mount, recorded by Matthew, Mark and Luke. It is thought to have happened in the night; which accounts for the sleep which oppressed

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oppressed the three disciples, *Luke* 9. 37. St. Luke observing, that the next day they came down from the mountain, they therefore passed the preceding night there. The transfiguration was intended by Christ to give his disciples a glimpse of his glory; to fortify them against the scandal of the cross, and of the death he was about to suffer, by this convincing proof of his being the Messiah. On what mountain this scene was exhibited is matter of dispute. It is justly observed, that the condition in which Christ appeared among men was a transfiguration of humility, poverty, and contempt, to which that on the mount was a contrast in the glory and splendor of his real condition.---The fathers observe, that the law represented by Moses, and the prophets by Elias, bear testimony to Christ.

TRANSMIGRATION, properly denotes the removal of a people from one country to another.---The scripture informs us, *2 Kings* xv. 19. *1 Chron.* 5. 26. that Tiglath-Pilezer, king of Assyria, carried away the tribes of Naphtali in Galilee, of Reuben, of Gad, and the half tribe of Manasseh, that dwelt beyond the Jordan, and transplanted them to Halah, to Habor, and to Hara, in the year of the world 3264, before Christ 736; that about 20 years after, in 3283, and before Christ 716, when Salmanassar, king of Assyria, took Samaria, he carried away the rest of the people of Israel to Halah, to Habor, by the river of Gozan, and to the cities of the Medes, *2 Kings* xvii. 6. and xviii. 11. Halah is situate beyond the Euphrates, but what particular district is not so evident; Habor is the river Chaboras, or Chebar, and the country watered by it; Gozan, or Gauzan, a canton in Media, between the rivers Cyrus and Cambyfes, according to Benjamin of Tudela: Hara, or Ara, is also in Media; probably the province of the Arii, known to the ancient geographers. From this transmigration great numbers returned to their country under the rule of the Persians and Greeks: and the twelve tribes are at this day so blended together, that it is hardly possible to distinguish them, and therefore a fruitless attempt to seek the ten tribes in any part of the world, See **CAPTIVITY**.

TREES, a class of vegetables, which, like all others, have an intestine motion or circulation; but without any local motion or sensation, growing out of the earth by means of warmth and water.---*Tree of life*, and *tree of knowledge of good and evil*, stood in the midst of Paradise, and were two distinct trees, though some make them the same

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tree.---The former, a pledge of the continuance of his life and happiness, while man continued obedient; and the other a test of his fidelity and homage to, and of his holding all that he enjoyed in fief of God, as lord paramount, on the easy terms of a single prohibition.---Christ is called *the tree of life*, Rev. ii. 7. because restoring to that life, which man has forfeited by his transgression.

TRIBE, is a distinct family of a people. Jacob had twelve sons, who were heads of so many families, which together formed a great nation; each of these families was called a tribe.---Jacob, on his death-bed, adopted Ephraim and Manasseh, sons of Joseph, and made them two distinct tribes in Israel, *Gen. xlviii. 5.* So that there were now 13 instead of 12 tribes.---But the tribe of Levi, which was appointed to the service of the tabernacle, had no share in the distribution of the land, only some cities to dwell in, and the first-fruits, tithes, and oblations of the people for their subsistence.---For the order in which the tribes encamped in, and marched through the wilderness, see *MARCHES.*---In the division of Canaan, Reuben, Gad, and the half tribe of Manasseh were settled by Moses beyond the Jordan: all the other tribes, and the other half tribe of Manasseh, had their allotment made by Joshua on this side the Jordan.--The twelve tribes continued united under one head, as one state, people or monarchy, till after the death of Solomon; when ten of the tribes revolted from the house of David, under Jeroboam, son of Nebat, only Judah and Benjamin continuing under Rehoboam, son of Solomon; and then they came to be distinguished by the names of the kingdoms of Judah and of Israel: and to rivet the separation, and prevent the people from having any intercourse with Judah, in going up to the temple to worship, Jeroboam engaged them in idolatry, by erecting golden calves, as objects of religious worship. This schism, or heresy rather, gave rise to many bloody wars, and produced an irreconcilable hatred between them.---Till God, being provoked by their idolatry, gave them up to their enemies; Tiglath-Pilezer carrying away captive the Transjordan tribes beyond the Euphrates, *2 Kings xv. 29. 1 Chron v. 26.* in the year of the world 3264, before Christ 736.---And some years after, Salmanassar, king of Assyria, taking Samaria, carried the people captive beyond the Euphrates, and replaced them with other inhabitants, *2 Kings xvii. 16. and xviii. 10, 11.* in the year of the world 3283, before Christ 716.---Whether the Israclites

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raelites ever returned, is a question which some affirm and others deny. The affirmative seems to have a greater foundation in scripture; but the return happened so insensibly, that it cannot be clearly made out by history, and not so full and compleat, but that a great number still remained beyond the Euphrates.--As to Judah and Benjamin, Nebuchadnezzar took and destroyed Jerusalem, and carried the people to Babylon, in the year of the world 2416, before Christ 584. The return of the captivity is plainly recorded, 2 *Chron.* xxxvi. 20--23. It continued for 70 years: the decree of Cyrus, which allows their return, issued in the year of the world 3468, before Christ 532.

TRIBUTE, properly denotes what the people contribute for the support of government. The Hebrews acknowledged none for sovereign over them but God alone; whence Josephus calls their government a theocracy, or divine government. They acknowledged the sovereign dominion of God by a tribute or capitation of half a shekel a-head, which every Israelite paid yearly. *Exod.* xxx. 13.

TRINITY, a theological term; and though not biblical, yet the thing intended by it is plainly revealed, as the very foundation of Christianity. For though God be but one, *Deut.* vi. 4. *Eph.* iv. 6, yet there are three, which together are the one supreme God, *Matt.* xxviii. 19. 2 *Cor.* xiii. 13. the one called Father, *John* xvii. 1---3. 1 *Cor.* viii. 6. the second called Son, *John* v. 19---23. Son of God, *Matt.* xiv. 33. *Rom.* i. 4. also Jesus, *Luke* iv. 1. *John* iii. 2, &c. and Christ, *Matt.* xvi. 16. *Rom.* ix. 5. the third called the Holy Spirit, *Luke* iii. 22. *Acts* v. iv. and the Spirit of God, *Matt.* iii. 16. All this is pure revelation, in which God is considered personally. The revelation of this doctrine was highly necessary; for if God were not Father, Son and Holy Spirit, no salvation could be looked for by man, on account of the indispensable justice of God: and therefore eternal life is, *John* xvii. 3. made to consist in the knowledge of the only true God, and of Jesus Christ whom he has sent.---No one calls in question the divinity of the Father; that of the Son and Holy Ghost has been made matter of great controversy; but if a single divine attribute can be fairly proved to be ascribed to them in scripture, the dispute must be at an end; because of the necessary connection there is between all the divine attributes, and between these last and the divine essence.

TRIPOLIS, a city of Phœnicia, lying upon the Mediterranean,

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terranean, *2 Macc.* xiv. 1. and situate between Botrys to the south, and Arca to the north.

TROAS, a city of Phrygia or of Mysia, upon the Hellespont, having the old city of Troy to the north, and the city of Assos to the south, *Acts* xvi. 8. called Antigonina and Alexandria. *Pliny*. In profane authors Troas is the name of the district.

TROPHIMUS, a disciple of St Paul, a Gentile by religion, and an Ephesian by birth. After St. Paul had converted him, he ever afterwards continued with that apostle, and, it is said, suffered martyrdom at the same time with him at Rome, having his head cut off by command of the emperor Nero.

TROPOLOGY. See ALLEGORY.

TRUMPET, a martial wind instrument, made of silver or brass.---God commanded Moses to make two trumpets of silver, to be used in calling the assembly, either of the whole people, upon blowing both trumpets; or only of the princes or heads of the people, upon blowing one; also to give a signal for marching, by sounding an alarm; and to be used also in war and on festivals, in which office the priests were employed, *Numb.* x. 2, &c. Josephus says, that these trumpets were near a cubit long, with a tube or pipe, of the thickness of a common flute. In the time of Joshua there were seven trumpets, *Josh.* vi. 4. At the dedication of Solomon's temple, there were six-score priests that sounded trumpets, *2 Chron.* v. 12.---*Feast of trumpets*, was celebrated on the first day of the civil year, or of the moon Tizri, distinguished from other new moons by sounding trumpets, *Lev.* xxiii. 24, 25. They also sounded trumpets to proclaim the jubilee. *Lev.* xxv. 9, 10.

TRUTH, is either the conformity of our notions with the objects, which is logical truth, *Matt.* xv. 2. and opposed to error; or of our words with our thoughts, which is moral truth, *Prov.* xii. 17, &c. and opposed to deceit or lying.---Truth denotes also fidelity in promises, *Gen.* xxiv. 27.---The substance or reality, opposed to the shadows, types or ceremonies of the law, *John* i. 17.---Sincerity or uprightness, opposed to hypocrisy, *Heb.* x. 22. Christ is eminently called the truth in every sense of the word, being essentially truth, *John* xiv. 6. In like manner the Spirit is called truth, *1 John* v. 6.---In the New Testament, the doctrines of Christianity are called truth.

TRYPHENA and *Tryphosa*, Christian women, whom
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St. Paul mentions in his epistle to the Romans (xvi. 12.)

TRYPHON, otherwise called *Diodotus*, a captain under Alexander Balas; who observing that Nicanor was fallen into contempt, undertook to set Antiochus, son of Balas, on the throne of Syria; whom having in his power, he had him slain by his physicians, whom he corrupted, 1 *Macc.* xiii. 31, &c. and usurped the crown; but being pursued, he was put to death, or, according to Strabo, dispatched himself, in the year before Christ 136.

TUBAL, fifth son of Japheth, commonly mentioned with Meshech, whom Bochart takes to be the Muscovites and Tibarenians.

TUBAL-CAIN, son of Lamech and of Zillah, *Gen.* iv. 22. The scripture mentions him as the first inventor of brass and iron instruments; and there is great reason to believe that he was the Vulcan of the heathens.

TUBIN, or *Tubienians*, 1 *Macc.* v. 13. are the people of Tob; which see.

TYCHICUS, a disciple of St. Paul, whom that apostle employed in carrying his epistles to the several churches to which he wrote. *Eph.* vi. 21.

TYMPANUM, a musical instrument, often mentioned in the Old Testament, called *toph* in Hebrew, under which are comprehended drum, tabor and timbrel, *Exod.* xv. 20. *Judg.* xi. 34. commonly played on by women. It also denotes an instrument of punishment, *Heb.* xi. 35. in our translation called torturing. Calmet takes it to mean the bastinado, or beating on the soles of the feet with a stick; a punishment still practised in the east.

TYPE, a term rather theological than biblical, in the sense it is usually taken, namely, for some institution under the Old Testament, appointed to represent or prefigure something future under the New; and may therefore be, in some measure, referred to the head of prophecy, foretelling by things as the latter does by words. That there were many types under the Old Testament, appears from the New, as 1 *Cor.* x. 1, &c. *Gal.* iv. 22. *Col.* ii. 17. but principally *Heb.* ix. and x. throughout; and that they are not barely resemblances, comparisons, accommodations or allusions, as Spencer, Le Clerc, &c. would have. It is farther to be observed, that a type, or typical representation, is not to be sought for in the whole of the thing intended for a type, but in some one third thing, as it is called; and that they are partial, and not all of them total;

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total; because all the predicates of the thing typified could not agree to the scanty nature of a type. Types are divided into personal, real, eventual, or ceremonial; as either persons, as Moses, David, &c. things, as Jerusalem, *Gal.* iv. 25. events, as the deliverance from Egypt; or ceremonies, as all the sacrifices, &c. are intended to prefigure. And it is to be observed, that we are not, from a typical rage, to look for types in minute, but in great things. *Wytttenbach.*

TYRANNUS, one in whose school St. Paul preached during his stay at Ephesus, *Acts* xix. 9. It is generally believed that this Tyrannus was a converted Gentile, and friend of St. Paul.

TYRE, a famous city of Phœnicia, allotted to the tribe of Asher, *Josh.* xix. 29. first built by a colony of Sidonians; and therefore the prophet Isaiah (xxiii. 12.) calls it the *daughter of Zidon*. It was at first situate upon a high hill on the continent, whose ruins are still remaining, under the name of Palætyrus, or Old Tyre; but it was afterwards removed into an adjacent rocky island, about half a mile from the main land, and became a place of immense trade and wealth, *Isa.* xxiii.---This city was taken and destroyed by Nebuchadnezzar, and afterwards by Alexander the Great, after a seven months siege, by carrying on a bank or causeway from the continent, through the sea, to the island on which the city stood.

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VAHEB, *Numb.* xxi. 14. is a word which has perplexed expositors; Le Clerc thinks that *Vahab* was one of the first settlements of the Israelites in Canaan: others take it to be the name of a prince of the country, watered by the Arnon; others again, that *Vahab* was a king of Moab, overcome by Sihon, king of the Amorites. But Calmet thinks, that instead of *Vahab*, we should read Zared, whence the Israelites came to Supha.----In our version the word is omitted, but in the Dutch and French versions the original word, *Vahab*, is retained.

VAIL, a covering used by women anciently over their faces, in token of modesty, and of reverence and subjection
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to their husbands, *Gen.* xxiv. 65. It was also a curtain, by which the holy place was separated from the most holy of the temple, a type of heaven, made of blue, purple and scarlet; a type of the human nature of Christ, by which he set open heaven to mankind, *Heb.* x. 19. Figuratively, it signified the separation between Jews and Gentiles, now removed by Christ, *Eph.* ii. 14. and therefore at his death this vail was rent in twain, *Matt.* xxvii. 51. in token of the wall of partition between Jews and Gentiles being pulled down, and of the abolition of legal ceremonies.---The vail over the minds of the Jews, denotes their blindness and hardness of heart. *2 Cor.* iii. 14, 15.

VANITY, denotes emptiness, unsatisfactoriness, *Ecc.* i. 2. opposed to solid happiness, arising from ignorance of true happiness, and the means of happiness.---Lying, opposed to truth, *Pf.* iv. 2.---Whatever frustrates or disappoints our hopes, *Pf.* lx. 11.---Low pride, arising from self-ignorance, *Job* xi. 12.---It is often taken for idols, *Deut.* xxxii. 21. *2 Kings* xvii 15. *Jer.* ii. 5. and xviii. 19. To take the name of God in vain, is either to swear falsely, *Exod.* xx. 7. or treat the name of God irreverently, by citing it on every trifling occasion, *Deut.* xxviii. 58.---Vain men, or literally, empty men, and worthless; the meaning of sons of Belial, *2 Chron* 13. 7.

VASHNI, eldest son of Samuel, according to the text of *1 Chron.* vi. 28. *And the sons of Samuel; the first born Vashni and Abiah.* Some Latin copies have Vashni, Joel, and Abiah. But this passage is manifestly corrupted: Vashni, which is put for a proper name, in Hebrew signifies *second*; so that it should be thus rendered, the sons of Samuel were Joel the first-born, and the second Abiah.

VASHTI, the discarded queen of Ahasuerus. See book of *ESTHER*.

VEADAR. See *MONTH*.

VENGEANCE. See *REVENGE*.

VERSE. See *POETRY*.

VERSIONS of scripture, denote the turning the original text into a common language: the first that was ever done, was into Greek, under the successors of Alexander the Great, in Egypt; the Chaldee paraphrases, or interpretations, being much later; namely, about the time of our Saviour. The Greek tongue, after the conquests of Alexander, having become the universal language in all the conquered provinces, in which the Jews were dispersed, they were no longer in a capacity to understand the original scriptures,
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and were consequently under a necessity of having recourse to some Greek translation. This first produced the version, said to be of the seventy interpreters. See SEPTUAGINT: then those of Aquila, Symmachus, and Theodotion; whom see.---The other versions of the scriptures, both of the Old and New Testament, made into Latin, Syriac, Arabic, and into the vulgar tongues of Europe, Asia, and Africa, were procured and performed chiefly by Christians; in order to spread every where the knowledge of the Gospel.

VINE, a plant of the creeping kind, the most fragrant in bloom, and most plentiful in fruit; namely, grapes, which yield wine, so called after fermentation; before which the expressed liquor is called must.---God often compares his people to a vine, which he brought out of Egypt and planted in Palestine, in a good soil; where, instead of bringing forth good, they produced bad fruit, *Isa. v. 1, &c.*---The union between Christ and true believers is set forth by that between the vine and its branches, which last cannot live nor thrive without this union, *John xv. 1.*---*Vine of Sodom*, Deut. xxxii. 32. is that which produces bitter grapes, either in a physical or moral sense.---*Every branch that beareth not fruit in me, he taketh away*, John xv. 2. to denote a mere empty profession.---Noah is the first on record that reared vines and made wine, *Gen. ix. 20.*---To sit under one's vine, is used to express a time of peace, and security, *1 Kings iv. 25.*

VINEGAR, is that acid prepared by a second fermentation from vegetable juices, in which the spirit, the result of the first fermentation, is evaporated, leaving behind the fixed saline parts.---Used to be eaten with bread, *Ruth ii. 14.* Was the drink of the Roman soldiers, mixed with water, and called *Posca*; though some suppose it to have been a small wine mixed with water.---The Nazarites were forbid the use of vinegar, *Numb. vi. 3.* because coming from wine.

VIRTUE, properly denotes the habit of conforming our actions to the law of nature, from the motive of their intrinsic goodness; this is natural or philosophical virtue, differing from Christian virtue with respect to the motive; namely, gratitude to God in Christ, or for the work of redemption accomplished by Christ, and this is Christian virtue or holiness, as the acting from motives of the divine perfections is piety.---All the three, virtue, piety, and holiness differ only in the motives of action, being materially

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rially the same; only there is here a gradation of perfection: an action, the result of virtue, cannot be called bad; much less that, which is the result of piety: for what the law of nature, which is the will of God, and what the divine perfections require, must be good; though yielding much in excellence to an action, which is the result of holiness. And this gradation of perfection is still heightened, if the action be uninfluenced by sensitive appetite and affections; and if the result of virtue and piety alone, without appetite and affection, the action would be naturally perfect: but much more excellent, if performed only from the motive of gratitude to God in Christ, and then the action would be spiritually perfect; but if at the same time, from the motive of virtue and piety, the action would be most excellent, and deserve to be called altogether perfect, *Philip. iv. 8. Wytttenbach.*----Virtue denotes power, *Mark v. 30.*----Christian courage and resolution in dangers, *2 Pet. i. 5.*---Miracles, *Matt. vii. 22.*

VISION, denotes one of the ways by which God revealed himself to the prophets, by exhibiting some scene to their eyes while awake; or the appearance of angels, by whom they were instructed, *Gen. xxxii. 1, 2. 2 Sam. xxiv. 16. Judg. vi. 11.* Denotes the revelation itself, *Isa. i. 1.*---Beatific vision, a theological term, signifying that state in which good men shall enjoy every possible perfection of soul and body, in immediate communion with God, and that for ever; consisting in the perfection of the understanding, to the extent of a finite capacity, in the immediate knowledge of God, without the intervention of means, such as the works of God in this life; and in that of the will, unalterably inclined to goodness, or in the ardent love of God: as also in the perfection of the body, for ever freed from disease and death, the fatal consequences of sin. From all which must arise the greatest peace of conscience, after the entire abolition of sin. *Wytttenbach.*---*Valley of vision*, *Isa. xxii. 1.* is said to denote Jerusalem, because encompassed with high mountains, and favoured with many visions or revelations; or because the temple was built on mount Moriah, signifying the mountain of vision.

VIVIFICATION, is that life, which is communicated in effectual calling, *Eph. ii. 5.* opposed to spiritual death, in trespasses and sins, which is removed. And this life is expressed in *Rom. vi. 11.* by *being alive to God in Christ Jesus*;

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fus; and, *Gal. ii. 20.* the apostle says, *I live, yet not I, but Christ liveth in me.*

ULAI, *Dan. viii. 2--16.* a river running by Susa, rising in Media, where it is called Eulæus, and in the Susiana Choaspes: the only water drank by the kings of Persia, and forbid, on pain of death, to be drank by any subject.----- This river ran to the east of the Tigris, to which it was joined by a cut.

UMMAH, or *Ammah*, a city of Asher. *Josh. xix. 30.*

UNBELIEF, is the refusing assent to testimony; highly criminal when the testimony is of the highest nature, as the testimony of God, *1 John v. 10.* and of most fatal consequence, *John iii. 36. Rom. xi. 20.*---It sometimes denotes a weak faith, *Mark ix. 24.*

UNCLEANNES. See IMPURITY.

UNCTION, denotes the graces of God's spirit, bestowed on believers, *1 John ii. 20.* and represented by the ceremony of anointing under the Old Testament; very frequent among the Hebrews, either for health or neatness. At feasts, and in times of rejoicing, they anointed their whole bodies. See ANOINT.

UNDERSTANDING, is the faculty of perceiving things distinctly, while the mind represents to itself the marks or characters, by which one idea differs from another. The human understanding is limited in two respects; namely, in respect of extent, and in respect of distinctness, *Job. viii. 9.* and differs from the divine understanding in three things; which last represents every actual not only, but every possible object, in one comprehensive view, with infinite distinctness, *Pf. cxlvii. 5.* On the understanding of God depend his wisdom, goodness and Justice; and without it he could not obtain his supreme end, the manifestation of his perfections, called his glory.

UNTHANKFULNESS. See INGRATITUDE.

VOCATION. See CALLING.

VOICE, not only denotes a sound emitted by man or beast, but every other kind of sound or noise; so that thunder is called the *voice* of God, *Pf. xxix. 3.*---*To hearken to one's voice*, is to obey, *Exod. xv. 26. John x. 27.*---*Daughter of the voice*, or Bath-col, was a fanciful way of divination, devised by the Jews, resembling the *Sortes Virgilianæ*, in which the words first dipt into in that poet, were deemed to prognosticate any event they wanted to know.---In the same manner the Jews, when appealing to Bath-col, made the first words they happened to hear oracular. *Prideaux.*

VOW,

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VOW, a solemn promise, spontaneously made to God, about some lawful thing; the objects of which were either persons or things; a practice very common under the Old Testament. The vow of Jephthah is among the most remarkable for its rashness, if he actually put his daughter to death, as our version seems to say; but if translated disjunctively, the horror of the vow will be much diminished; as thus, *it shall be put to death; or it shall be the Lord's*, Judg. xi. 31. in the manner that Samuel was devoted to the service of God in the tabernacle, as appears from Samuel's story, 1 Sam. i. 21, &c. to which they were strictly to adhere, unless redeemed; for which redemption, a man from 20 years old to 60 gave 50 shekels of silver, and a woman 30, Lev. xxvii. 3. from five years to 20, a man gave 20 shekels, and a woman 10; from a month old to five years, they gave five shekels for a boy, and for a girl three; a man of 60 or upwards gave 15 shekels, and a woman of the same age 10. If the person was poor, and could not procure this sum, the priest laid a ransom upon him according to his abilities.--If one vowed an animal that was clean, it was neither to be redeemed nor changed, but was to be sacrificed; if unclean, the priest valued it; and if the proprietor would redeem it, he was to add a fifth part to the value, by way of forfeit. The same thing, in proportion, was done, when the thing vowed was a house or a field. The first-born could not be devoted, because antecedently the Lord's, Lev. xxvii. 28.---The persons must have been free, in subjection to none: vows and promises of children, as not free, were therefore void of course; unless ratified by the express or tacit consent of parents: the same holds of married women, Numb. iii. 11, &c. but widows, or women divorced, were at liberty to fulfil their vows. Deut. xxiii. 21, 22.

VOWELS. See POINTS.

UPHARSIN, one of the terms in the hand-writing on the wall, Dan. v. 25. explained, *divided and given to the Medes and Persians*.

UPHAZ, or *Ophaz*, or *Phaz*, according to Calmet, Dan. x. 5. Jer. x. 9. is the same with Ophir. Bochart.

UR, the country of Terah and Abraham; which the latter was ordered to quit, Gen. xi. 28. a city of Chaldaea, signifying fire, because fire was an object of worship there, as was the practice of all the east besides; perpetual fires

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fires being kept up in temples or inclosures, in honour of the sun, of which fire was a symbol.

URBANE, is mentioned by St. Paul in his epistle to the Romans, (xvi. 9.) *Salute Urbane our helper in Christ*; of whom nothing in particular is known.

URI, father of the famous Bezaleel, of the tribe of Judah. *Exod. xxxi. 2.*

URIAH, the unfortunate husband of Bathsheba. See BATHSHEBA.

URIEL, of Gibeah, was father of Michaiah, wife of king Rehoboam, and mother of king Abijah. *2 Chron. xii. 2.*

URIJAH, a high-priest in the time of Ahaz, who obeyed the orders of that wicked prince in every thing he required. *2 Kings xvi.*

URIJAH, a prophet of the Lord, son of Shemaiah, who prophesied the same things against Jerusalem and the whole country round about, and at the same time, with Jeremiah.---This prophet was put to death by order of Jehoiakim, king of Judah.

URIM and *Thummim*, (Heb. *light* and *perfection*.) The learned are much in doubt what the Urim and Thummim were. Josephus, and after him several others maintain, that they were nothing else but the precious stones themselves of the high-priest's breast-plate: but they appear to have been, whatever they were in themselves, things different from the precious stones put within the fold of the breast-plate, *Exod. xxviii. 30.* on which the twelve stones with the names of the twelve tribes were enchased.

USURY, in the original signification of the word, denotes money paid for the loan of money, commonly called interest: it is a dispute whether lawful or no. Those that affirm its lawfulness, alledge, that it is but reasonable that a person who is benefited by a loan, should make some compensation to the lender, considering the risk this last runs. The objections from scripture regard only immoderate interest, or usury properly so called; or oppression, by taking advantage of the indigent circumstances of our neighbour, contrary to the rules of charity and the claims of humanity. The Hebrew word for it, *neshech*, signifies biting, the bite of a serpent.

VULGATE, is the name of the vulgar Latin translation of the Bible, almost word for word from the Greek of the Septuagint, and for a long time went by the name of the Italic version; since corrected from the emendations
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of Jerome; this mixture of the ancient Italic, and these corrections of Jerome, are now called the Vulgate.

UZ, eldest son of Aram, and grandson of Shem.---It is thought he peopled Trachonitis. The name also of a country about Damascus.

UZZAH, son of Abinadab; instantly struck dead for presuming to touch the ark of God with unhallowed hands. *2 Sam. vi.*

UZZEN-SHERAH, a city of the tribe of Ephraim, built by Sherah, daughter of Beriah, and grand-daughter of Ephraim. *1 Chron. vii. 22--24.*

UZZI, son of Bukki, *1 Chron. vi. 5.* sixth high-priest of the Hebrews; succeeded by Eli.

UZZIAH, or *Azariah*, a king of Judah, and son of Amaziah. See *AZARIAH*.

UZZIEL, son of Kohath, a Levite, and chief of the family of the Uzzielites. *Numb. iii. 27.*

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WAR, is that state in which we prosecute our perfect right by forcible or violent means, allowable by the law of nature, when we are precluded our right, against whoever withholds it. To go to war therefore is in itself no unlawful thing: and this is offensive war, in which we pursue our perfect right; as the repelling the unjust attacks of another is defensive, justifiable from the principles of self-defence and self-preservation. The Israelites, in their wars against the Canaanites, were more properly executioners of a divine command, than waging war on them; and this is the reason that they are said to *fight the battles of the Lord*. Under the Judges, as also under Saul and David, their wars were a contest for liberty against the attempts of oppressive neighbours: and under their later kings, a struggle against powerful and more distant princes, as those of Assyria and Chaldea. Under the Maccabees, a handful of men opposed the whole power of the kings of Syria, in defence of their liberty and religion; and afterwards that of the Romans; but this last struggle proved fatal to them, in it losing their existence as a nation, and their manner of worship, as distinct from that of every other people; in which state they continue

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to this day.---It does not appear that before the reign of David they had any standing armies ; before that time all capable of bearing arms were summoned to a general rendezvous, and reviewed by tribes and families, under the general of the army, the princes of the tribes, and captains over a thousand, an hundred, of fifty, and of ten men ; with scribes or muster-masters.---Every soldier provided his own arms, and carried his own subsistence ; so that their wars were but of short continuance. But under Simon Maccabæus the soldiers were in pay, 1 *Macc.* xiv. 32.---Figuratively, war denotes the head we make against our spiritual enemies, the devil, the world and the flesh, called *the good fight of faith*, 1 *Tim.* vi. 12.

WASHING *of feet* ; the Orientals washed the feet of strangers who came off a journey, their feet being only defended with sandals, *Gen.* xviii. 4. Our Saviour, to give an example of perfect humility, washed his apostles feet. *John* xiii. 5, 6.

WATCHERS, *Dan.* iv. 10--14. a name applied to angels. The original word *hir* or *ir*, according to Jerome, is the origin of *Iris*, the messenger of the gods.

WATERS *of Jealousy*. See JEALOUSY.

WEDDING, is properly the celebration of a marriage. See MARRIAGE.

WEEK, properly denotes a system of seven days, continually recurring. The Hebrews had three sorts of weeks ; 1. weeks of days, which were reckoned from one sabbath to another ; 2. weeks of years, from one sabbatical year to another, and which consisted of seven years ; 3. weeks of seven times seven, or of forty-nine years, reckoned from one jubilee to another.---The seventy weeks, *Dan.* ix. 27, &c. are allowed to be weeks of years. Chronologers differ in settling their beginning. Petavius thinks it should be taken from the compleat rebuilding of Jerusalem by Nehemiah : and he shews, that the twentieth year of Artaxerxes, *Neh.* ii. 1. is to be explained of his twentieth year beginning from the time he was associated by his father, ten years before the father's death : and then the result to the death of Christ will be 490 years, or seventy weeks.

WEeping, is the shedding of tears ; an equivocal sign, expressive either of joy or of sorrow : to weep, in this last case, was deemed neither unmanly nor unbecoming among the ancients, either Jews or Heathens, as appears from scripture, Homer and Virgil : it manifested a
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tenderness and sensibility of heart, ornamental rather than a disgrace to humanity. Hence it appears, *Luke vii. 32.* that when any one met a funeral procession, it was expected he should mingle his tears with those of the mourners.

WEIGHT, denotes quantity measured by the balance : the common weights among the Hebrews were of stone ; and as they used no coined money, they weighed all their gold and silver. The shekel, half shekel and talent are therefore not only denominations of money, but also of certain weights, *Exod. xxx. 23. 2 Sam xiv. 26.*---Some distinguish between the shekel of the sanctuary, and the common shekel ; others admit no other difference but that of just and exact weight. *Weight of glory*, *2 Cor. iv. 17.* is opposed to the light afflictions of this life. Weight is put, *Heb. xii. 11.* for the burden of sin.

WIDOW, a woman whose husband is dead. The brother of the husband dying without issue, was, by the law of Moses, *Deut. xxv. 5, &c.* to marry the widow, in order to raise up children to his brother, who should inherit his estate, and perpetuate his name. Though before that law we find this practice to obtain, in the case of Tamar, *Gen. xxxviii. 6, &c.* This law was not confined to brothers-in-law only, but extended to more distant relations ; as in the example of Ruth, who married Boaz, though there was a nearer relation, who refused her.

WILDERNESS. See **DESART.**

WILL, is that faculty of the soul by which we freely choose or refuse any object ; and if from distinct notions of good and evil, this is properly rational appetite, or free will ; but if from confused notions, suggested by the senses, this is sensitive appetite, or slavish will ; under which we naturally labour, till by the grace of God, in effectual calling, our understandings are enlightened with the knowledge of solid and real good, and our wills, in consequence, inclined to it, and we restored to genuine freedom, and made to see the emptiness and vanity of all apparent good, or of that three-headed idol of the world mentioned *1 John ii. 16. the lust of the flesh, the lust of the eyes, and the pride of life.* Will of God, denotes his unchangeable decree, *Eph. i. 11.* most free, *ib. i. 5.* because arising from an infinite and most perfect understanding ; from spontaneity, on account both of his understanding and independence ; and from contingency, because the objects of his will are in them-

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selves contingent; as is this world, which he freely and spontaneously brought into existence, another and a different world being in itself possible.---*Will* of God also denotes his revealed laws, or preceptive will, *Rom.* xii. 2. to distinguish it from the former, which is called his secret will, *Deut.* xxix. 29. *Wytttenbach.*

WIND, is a sensible current of the atmosphere, upon its equilibrium being destroyed, and therefore probably thought to come from that part where its gravity or elasticity is greater; as two portions of air, which are equal in elasticity or gravity, remain mutually immoveable. The causes therefore of wind, are such as augment or diminish the gravity or elasticity of the atmosphere: as first, fire, which expands and rarefies the air, consequently diminishes its elasticity; and hence the pressure of the ambient air is greater than that of the rarefied, whence a motion of the air arises, and thus a wind, blowing towards the part where the air is rarefied by the heat: and this is the reason of the draught in furnaces and chimnies. And for the same reason, a wind generally arises in a great fire or conflagration. The heat of the sun must also accidentally be a frequent cause of wind, as between the tropics it produces a constant wind the year round. Another probable cause, which destroys the equilibrium of the atmosphere, are vapours; for an air filled with them is heavier than another that is without them, consequently more elastic, and thus a wind must blow from that quarter. *Kruger, Winkler.* The Hebrews reckoned four principal winds, *Ezek.* xlii. 16--19.---The operations of God's spirit on the hearts of men are compared to wind, as equally mysterious with the causes and operations of wind, *John* iii. 8. The judgments of God are compared to wind, *Isa.* xxvii. 8. as incontrollable and irresistible.

WINE, is a liquor arising from the first fermentation of vegetable juices, chiefly that of grapes; which was used in libations or drink-offerings, *Exod.* xxix. 40. The priests were forbid wine during their ministration, *Lev.* x. 9. a prohibition given immediately upon the sudden death of Nadab and Abihu, who were probably faulty in this respect.---Wine, or the cup, often denotes the displeasure of God, or his judgments, *Jer.* xxv. 15.---*To put new wine into old bottles*, denotes doing an unsuitable improper thing, *Matt.* ix. 14--17. by this Christ means that his disciples were not yet prepared to practice the austerities of John's disciples.

WISDOM,

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WISDOM, is that knowledge by which we connect the best means with the best ends, so that one end may be made the best means to another: Leibnitz defines it, the science of happiness, which wisdom promotes; we should therefore be solicitous about acquiring it, *Prov. viii 11. Jam. iii. 13.*---*The fear of the Lord is wisdom*, when we make the perfections of God, and our own happiness, by our endeavours after good, the motives of our actions.---Wisdom of God, the leading attribute and torch to all the others: his infinite understanding knows every possible mean and end, and sees their connection; he must therefore be wise in the highest degree, *Job ix. 4. 1 Cor. i. 21.*---Wisdom denotes natural instinct, *Job xxxix. 17.*---*Christ is said to be made of God unto us wisdom*, *1 Cor. i. 30.* by revealing the will and knowledge of God, and making us wise to salvation, by inclining our wills to the pursuit after it.---Wisdom is justified of her children, *Matt. xi. 19.* by such as know her, or are the scholars of wisdom.

WISDOM, (*book of*) an apocryphal book, so called from the wise maxims contained in it, ascribed to some hellenistical Jew, who used all the art of the Greek eloquence, very different from the Hebrew simplicity.

WITNESS, is he who relates any fact, of which he is either an eye-witness, namely, of what he has seen; or an ear-witness, what he has heard. The characters of a witness, in order to be admitted as such, are capacity to observe and relate all the circumstances of a fact, and to take care that he is not imposed upon himself. If such a witness cannot be had, the person who relates a fact must have had it of one of such a character. The other principal character is sincerity in a witness, as not only capable of telling, but endued with the honesty to tell nothing but the truth, uninfluenced by passion, prejudice, or any sinister views, in promoting the interests of a party. The circumstances of the fact come also into consideration, whether consistent in themselves, or implying no contradiction. To deny a fact, because it is extraordinary, or perhaps out of the common course of nature, when the witnesses are both able and honest, and the circumstances they relate imply no contradiction, must go for nothing, if a contradiction or impossibility cannot be proved; for this is evidently begging the question, or taking for granted, that no such extraordinary event could have happened, because it was extraordinary; or that the laws of nature were absolutely necessary, and not laws of convenience or fitness, adapted to

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carry on the designs of Providence: or that another world, another and a different system of things could not have existed.---On these three principles, the testimony of Moses and of the apostles of Jesus Christ stand immoveable, notwithstanding all the little sophistry of minute opponents. A witness, who gives testimony to a fact at the hazard of his life, is called a martyr, the Greek name for a witness. In matters of judicature, by the law of Moses, *Deut. xvii. 6.* one witness was not sufficient to condemn, there must be two or three; and a false witness was adjudged to a retaliation, *Deut. xix. 16. &c.*---*The witness of the spirit with our spirit*, *Rom. viii. 16.* denotes our consciousness, more or less distinct, of the operations of the spirit in enlightening our understanding, and inclining our will to every thing spiritually good, virtuous and laudable: God bore witness to Abel of the acceptance of his person and sacrifice by some external sign, probably the sending down fire from heaven to consume his sacrifice, *Heb. xi. 4.*---*Witnesses*, *Job x. 17.* denote calamities, as witnesses of the displeasure of God. *Faithful witness*, *Rev. i. 5.* a name applied to Jesus Christ, faithfully revealing the will of God to mankind with regard to salvation.---*Faithful witness*, *Pf. lxxxix. 37.* some understand the moon, called, *Jer. xxxiii. 20.* the covenant of the night, to continue for ever; others the rainbow, as a witness of God's fidelity.---*Witness* denotes the miracles of Christ, *John v. 36.*

WOMAN, is the female of mankind; God created all animals in pairs, male and female; and being brought to Adam, to give them names, none of them was found a meet help for him. God therefore cast him into a profound sleep, and taking a rib out of his side, of it he formed the woman, on the sixth day, (that which is mentioned *Gen. ii.* being only a recapitulation) in order to be a companion and assistant to man, for the purposes of procreation and education of children.

WORD, properly denotes the articulate sounds used to express our thoughts.---Figuratively, the power of God accompanying his word, *Pf. cvii. 20.*---This term is also appropriated to signify the son of God, the uncreated wisdom, the second person of the most Holy Trinity, equal and consubstantial with the father, *John i. 13.*---The ancient Jews and Chaldee paraphrasts understand the *memra*, or word, in the same sense.---Word is taken for what is written in the sacred books of the Old and New Testament, *Luke xi. 28.*

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WORLD, in its largest acceptation, denotes the whole of created nature, both material and immaterial, *Gen. i. 1.* or, according to Aristotle, the order of all things, originally disposed and continually preserved by God. The world therefore is contingent, a different order and arrangement being possible, and consequently owing both its existence and continuance in existence to a first cause. All were pronounced to be very good, that is, perfectly to answer the end which God had in creating; namely, the display of all his perfections.---In a more limited sense, *world* denotes our earth, *John i. 10.*---The race of mankind, *Rom. v. 12.* In a still more restrained sense, the wicked of the world, *John xv. 18.*---God's chosen people, *John iii. 16.*---The Gentiles only, *Rom. xi. 12.*---Figuratively, sensual lusts, *1 John ii. 15.*

WORK, is any effect whatever, physical, *Gen. ii. 2.* *Heb. i. 10.* or moral, called works of the law, either ceremonial or moral, properly so called, *Gal. ii. 16.*---It denotes the consequences of works, penal or remunerative, *Pf. lxii. 12.*---Works of the law, opposed to faith, *Gal. iii. 5.*---Dead works denote sins, because the consequence is death, *Heb. vi.* called also works of the flesh, or corrupt nature, *Gal. v. 19.*---Faith without works is dead, *Jam. ii. 17.* faith being an active principle must manifest itself, in its truth and sincerity before the world.

WORM, a serpent or reptile, *Gen. i. 25.*---Figuratively, it denotes a mean contemptible person, *Pf. xxii. 6.* Stings and remorse of conscience, *Isa. lxvi. 24.*

WORSHIP of God, denotes our making the perfections of God the motive of all our actions, thus comprising all our duties to God, and called religion; which is natural, if founded on our natural knowledge of God; but revealed, if founded on the principles of revelation. And this worship, if consisting in internal acts of the mind, is internal; and if in external actions, performed by the organs of the body, it is external, *1 Cor. vi. 20.* which last, without the former, is no worship, but an atheistical mockery, as if we hoped to deceive God; and is a rank hypocrisy, hateful to God, and of fatal consequence to man.

WRATH, a higher degree of anger; which see.

WRESTLING of Jacob, *Gen. xxxii. 24.* whether in vision, or reality, is a question; though the generality are for the latter, from the effects of this wrestling on Jacob; and that the intent of it was to encourage Jacob,

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under the apprehension of the danger he was in from his brother Esau, *Gen.* xxxii. 28. having prevailed with God, he was assured of prevailing with man.

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XYLOPHORIA, a feast of the Hebrews, in which they brought wood to the temple in great solemnity for feeding the sacred fire, kept continually burning on the altar of burnt-offerings. This feast is no where mentioned in scripture; but Josephus speaks of it.

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YEAR, is properly a system of months. The ancient Jewish year was lunar, having alternately a full month of thirty days, and a defective one of twenty-nine days. And to accommodate this lunar year to the course of the sun, at the end of the year they intercalated a whole month after Adar; which month they called Ve-Adar, or the second Adar.---They divided the year into civil years, which begin in autumn, at the month Tisri, answering partly to our September; and into sacred years, (by which the festivals, assemblies, and all other religious acts were regulated) which begin in the spring, at the month Nisan, answering to our March, and sometimes to a part of April, according to the course of the moon.

YESTERDAY, and *to-day*, are used to denote, the former, the time past, literally *yesterday*, *Exod.* xxi. 29. at an indeterminate interval; and the latter, *to-day*, the present time, but of some extent too.---*Jesus Christ, the same yesterday, and to-day, and for ever*, *Heb.* xiii. 8. implying, that his doctrine and truths are as invariable as he is himself.

YOKE, properly denotes an instrument put about the necks of cattle, in order to couple them for drawing, *Luke* xiv. 19.---Figuratively, slavery, *Lev.* xxvi. 13.---Afflictions, *Lam.* iii. 27.---The commandments of God, which are a yoke to the sensual, but easy to the regenerate, and those that love God, *Matt.* xi. 29, 30. *Pf.* xxxvii. 31. that are endued with faith, *Mark* ix. 23. and strengthened by Christ, *Philip.* iv. 13.---Legal ceremonies, in respect of their variety, difficulty, chargeableness and inefficacy, *Acts* xv. 10. Z.

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ZAANANIM, a city of the tribe of Naphtali, *Josh.* xix. 33. called Zaanan, *Mic.* i. 11. near Kedesh; and hard by was a cognominal valley, where Heber the Kenite dwelt. *Judg.* iv. 11.

ZABADEANS, Arabians that dwelt to the east of the mountains of Gilead, *1 Macc.* xii. 31.---It is probable, this is a wrong reading for Nabatheans. *Josephus.*

ZABAOOTH, or *Sabaoth*, a term properly denoting hosts or armies, *Rom.* ix. 29. one of the titles of God; to denote the whole creation, ready at his beck to execute his will, either for judgment or mercy; for the punishment of the wicked, or the defence and protection of his people; or God, as captain of the hosts of the Israelites.

ZABDIEL, king of Arabia, who killed Alexander Balas, who had fled to him for refuge, sending his head to Ptolemy Philometor, king of Egypt, who was then in Syria in pursuit of him, *1 Macc.* xii. 17. before Christ 141 years.

ZABIANS, *Sabians*, or *Sabbeans*, whether the name of a people, or of a sect of philosophers, is matter of doubt. Some derive the name from *Zaba*, or *Saba*, son of Cush: or from *Zabab*, an army, because they worshipped the host of heaven. Scaliger's etymology is reckoned the best, who thinks that the term *Zabim* signifies Orientals, or Chaldeans; but yet that the name is to be extended to all other people that followed their principles; such as the Egyptians, Nabatheans, Canaanites, Syrians, &c. or to a sect that was widely spread through the east. What their tenets were, is also matter of dispute. One of their chief articles is said to be the worship of the stars, and their practice a kind of magic; whence Spencer makes them Pagans, their religion a corruption of Judaism, as they borrow many things from the ancient Chaldeans, Jews, Platonists and Gnostics; he adds, that their religion, as it is now professed, is very modern, not exceeding the times of Mahomet, neither their name nor religion being found in any ancient author, Greek or Latin, nor in any work that was written before the Alcoran.---To the Sabians are diametrically opposed the Magi, who are the Guebres or Gaures, and who had images and idols in abhorrence, worshipping God only by fire. They had their beginning
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in Persia, and spread as far as the Indies, where they still subsist. They acknowledge two principles, one good, the other evil.---All that has been hitherto said concerning the Zabians, being founded neither on matter of fact, on ancient accounts, nor on the credit of any authentic monuments, and being only mere hypothesis, we shall now subjoin something that may be more authentic from Oriental authors; who yet are far from being consistent in their accounts. It is however certain, that this is one of the three religions to which Mahomet gave his protection, namely, Judaism, Christianity, and Zabeism. According to Houssain Vaez, in his Persian paraphrase on the Koran, the Zabians have several observances which they derive from Judaism, Christianity and Mahometanism.---Ben-Schunah, a Persian author, has something more particular on the Zabians, whom he calls Syrians. According to him, they are descended from the most ancient nation of the world, and use at this day, at least in their books, the language of Adam and his children. They have a particular veneration for a place near Haran, the ancient Charraë, in Mesopotamia; because of Sabi, the son of Mari, who lived in Abraham's time, and from whom they derive their original with more probability, and perhaps their religion, than from Sabi, son of Enoch, who lived before the deluge.---Ben-hazan says, that the religion of the Zabians is not only the first and the most ancient, but also the most general, and the only religion in the world till the time of Abraham, from whom the other religions sprung. And the Arabians, in all their histories, commonly say, that the ancient Persians, Chaldeans, Assyrians, Grecians, Egyptians and Indians, were all Zabians, before they embraced Judaism, Christianity or Mahometanism.---Though we find not the name Zabians in scripture, yet we mention them here, because the rabbin and commentators often speak of them, pretending that Moses had them in view in several of his ceremonial laws, either in opposition to, or for correcting the usages and ceremonies of the Zabians. *Calmet.*

ZABINA, one of those who dismissed their strange wives after their return from the captivity. *Ezra x. 43*

ZABULON. See ZEBULUN.

ZABULUS, in the Doric put for *Diabolus*.

ZACCHEUS, chief of the pulicans, *i. e.* farmer-general of the revenues; who received and entertained our Saviour at his house, and became his disciple. *Luke xix. 1.*

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ZACHARIAH, king of Israel, *2 Kings* xiv. 15. who succeeding his father Jeroboam II. reigned only six months, and did evil in the sight of the Lord, in the year of the world 3220, before Christ 780. He was murdered by Shallum, son of Jabesh, who succeeded him in his throne.

ZACHARIAH, son of Jehoiada, high-priest of the Jews; probably the same with Azariah, *1 Chron.* vi. 10.---He was put to death by order of Joash, in the year of the world 3164, before Christ 836.

ZACHARIAH, son of Barachiah, and grandson of Iddo, the eleventh of the twelve minor prophets.---He returned with Zerubbabel from the captivity, and prophesied about the same time with Haggai, in the year of the world 3484, before Christ 516.---These two prophets, with united zeal, encouraged the people to continue the work of the temple, in spite of all opposition.---Zachary is the longest and most obscure of the minor prophets: his style is interrupted and unconnected. His prophecies concerning the Messiah are more particular and express than those of the other prophets. *Calmet*.

ZACHARIAH, son of Baruch, *Josephus*; murdered by the Zealots in the temple, in the year of Christ 67, three years before the taking of Jerusalem and the destruction of the temple. Many commentators have thought, that this was the Zachariah, son of Barachiah, mentioned prophetically by our Saviour, *Matt.* xxiii. 55. *Luke* xi. 51.

ZACHARIAS, a priest, of the family of Abia, the father of John the Baptist, and husband to Elizabeth. *Luke* i.

ZADOK, or *Sadoc*, son of Ahitub, high-priest of the Jews, of the race of Eleazar. From the time of Eli, the high-priesthood had been in the family of Ithamar, but was restored to the family of Eleazar in the time of Saul, in the person of Zadoc, who was put in the place of Ahimelech or Abiathar, slain by command of Saul in the year 2944, before Christ 1056.

ZAIR, *2 Kings* viii. 21. is supposed to be the same as mount Seir.

ZALMON, or *Salmon*, a mountain in the neighbourhood of Shechem. *Judg.* ix. 48.

ZALMONAH, an encampment of the Israelites in the wilderness. *Numb.* xxiii. 41.

ZALMUNNA, a prince of Midian, slain by Gideon, *Judg.* viii. 21. in the year of the world 2752, before Christ 1241.

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ZAMZUMMIM, or *Zummim*, ancient giants, who dwelt beyond the Jordan, in the country afterwards inhabited by the Ammonites. *Deut.* ii. 20.

ZANOAH, *1 Chron.* iv. 18. a city built and inhabited by Jekuthiel. *Calmet*.

ZAPHNATH-PAANEAH, the name which Pharaoh gave to Joseph, *Gen.* xli. 45. and signifies *one that discovers hidden things*. St. Jerome renders it *saviour of the world*.

ZAPHON. See **SHOPHAN**.

ZARED, or *Zered*, a brook beyond Jordan, on the frontiers of Moab, falling into the Dead sea. *Numb.* xxi. 12. *Deut.* ii. 13, 14.

ZAREPHATH, or *Sarepta*, a city of the Sidonians, situate in Phœnicia, between Tyre and Sidon, upon the coast of the Mediterranean. At this place Elijah dwelt, in the house of a poor woman, during a famine in Israel. *1 Kings* xvii. 9, 10.

ZARETH-SHAHAR, a city of the tribe of Reuben beyond the Jordan. *Josh.* xiii. 19.

ZARTHAN. See **ZEREDATHA**.

ZEAL, properly denotes a passionate ardour for any person or cause.---In a religious sense, it denotes the warm affection we have for the glory of God, his perfections, his worship, his laws, &c. arising from knowledge of and love to God, *Numb.* xxv. 11--13. *Pf.* lxix. 9. *Zeal* may be debased by the end and by the manner of manifesting it, *2 Kings* x. 16. *Rom.* x. 2. This is a zeal without knowledge.

ZEALOT, was one, who, in imitation of Phineas, was passionately warm for the glory of God, and had the privilege of slaying any one guilty of dishonouring God; this was afterwards carried to unwarrantable lengths, by which the name, *Zealot*, came into disrepute. Men of this character and name proved the final ruin of Jerusalem. *Josephus*.

ZEB. See **ZEEB**.

ZEBAH, a prince of the Midianites, whom Gideon thrust through with a sword. *Judg.* viii. 5--11.

ZEBEDEE, father of the apostles, James and John the evangelist; a fisherman by profession, and married to Salome, left by his sons to follow our Saviour.

ZEBOIM, one of the five cities of the Pentapolis that were consumed by fire from heaven. *Gen.* xiv. 2.

ZEBUDAH, mother of Jehoiakim, king of Judah. *2 Kings* xxiii. 36.

ZEBUL,

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ZEBUL, made governor of Shechem by Abimelech, son of Gideon. *Judg.* ix. 28, &c.

ZEBULUN, or *Zabulon*, sixth son of Jacob and Leah. The portion of the tribe of Zebulun was along the Mediterranean sea, one end of it bordering upon this sea and the other extending to the sea of Tiberias.

ZEBULUN, a city of the tribe of Asher, which was probably yielded afterwards to the tribe of Zebulun, whence it took its name, *Josh* xix. 27. not far from Ptolemais. Elon, judge of Israel, of the tribe of Zebulun, was buried in this city. *Judg.* xii. 12.

ZECHARIAH. See **ZACHARIAH**.

ZEDAD, or *Sedada*, a city of Syria, to the north of the land of Promise, *Numb.* xxxiv. 8. *Ezek.* xlvii. 15.

ZEDEKIAH, or *Mattaniah*, son of Josiah, and last king of Judah before the captivity at Babylon. He revolted against Nebuchadnezzar, king of Assyria, who came to Jerusalem, besieged and took it, caused the children of Zedekiah to be slain before his face, put out his eyes, loaded him with chains, and ordered him to be sent to Babylon. *Jer.* xxxii. 4. liii. 4--II.

ZEDEKIAH, a false prophet of Samaria, who lived in the time of Ahab, king of Israel, 1 *Kings* xi. 24.-- The name also of another false prophet, who lived in the time of Jeremiah. *Jer* xxix. 29.

ZEEB, or *Zeb*, a prince of the Midianites, put to death by the children of Ephraim. *Judg.* vii. 25.

ZELAH, a city of Benjamin, *Josh.* xviii. 28. where Saul was buried, in the tomb of his father Kish. 2 *Sam.* xxi. 14.

ZELOPHEHAD, son of Hopher, of the tribe of Manasseh, *Numb.* xxvi. who died without male issue, leaving five daughters, who received their portion in the land of Promise, with the rest of their tribe.

ZELOTES. See **SIMON** the **CANAANITE**.

ZEMARAIM, a city of Benjamin near Bethel, *Josh.* xviii. 22. The name of mount Shemir, or Samaria. 2 *Chron.* xiii. 4.

ZEMARITE, *Gen.* x. 18. tenth son of Canaan, and father of the Zemarites, whom Calmet thinks to have inhabited Simyra, a city of Phœnicia, near Orthosia, to the south of the river Eleutherus. The Chaldee paraphrases and St. Jerome will have it, that they dwelt at Emesa in Syria. Some have thought, that they gave name to the mountain of Shomeron or Samaria, not considering the difference

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difference between Shomeronim, the Samaritans, and Zomarim, the Zemarites.

ZENAN, or *Sanan*, a city of Judah: *Josh.* xx. 37.

ZENAS, a doctor of the law, and disciple of St. Paul. *Tit* iii. 13.

ZEPHANIAH, son of Maseiah, called, *2 Kings* xxv. 18. *the second priest*, by which probably is meant that he was the deputy of Shamaiah the high-priest, when sickness or any immediate necessity restrained him from performing his office.

ZEPHANIAH, the prophet, son of Cushi, of the tribe of Simeon, lived in the time of Josiah. The first chapter of Zephaniah is a general threatening against all the people, whom God had appointed to the slaughter; as against Judah, against those that step over the threshold, by which he means the Philistines, *1 Sam.* v. 5.---In the second chapter he inveighs against Moab, Ammon, Cush, the Phœnicians and Assyrians, fortelling the fall of Nineveh, which happened in the year of the world 3378. And in the third and last chapters are threatnings against Jerusalem, and at last comfortable assurances of return from captivity, and a subsequent happy condition.

ZEPHATH, a city of Simeon, *Judg.* i. 17. probably the same with Zephathah, and called Hormah or Anathema, after the victory over the king of Arad. *Numb.* xxi. 3.

ZEPHATHAH, (*Valley of*) near Maresah, mentioned *2 Chron.* xiv. 10.

ZER, or *Ser*, *Josh.* xix. 35. a city of Naphtali.

ZERAH, son of Simeon, and grandson of Jacob. *Numb.* xxvi. 13.

ZERAH, king of Ethiopia, or rather of Cush, in Arabia Petræa, defeated by Aza, king of Judah, against whom he came with an immense army. *2 Chron.* xiv. 9.

ZERED. See ZARED.

ZEREDA, a city of the tribe of Ephraim, the birth-place of Jeroboam, son of Nebat, *1 Kings* xi. 26. perhaps the same as the following.

ZEREDATHAH, otherwise called *Zaretan* and *Zarthan*, *Josh.* iii. 16. *1 Kings* vii. 46. a city of the tribe of Ephraim. *2 Chron.* iv. 17.

ZERESH, wife of Haman. *Esth.* v. 10--14.

ZERUBBABEL, or *Zorobabel*, son of Salathiel, of the royal race of David; appointed chief of those Jews who, by leave of Cyrus, came from Babylon, in the beginning of that prince's reign, laid the foundation of the temple, and

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and restored the worship of the Lord and the usual sacrifices. We are not acquainted with the particulars of this great man's death.

ZERUIAH, sister of David, and mother of Joab, Abishai and Afahel. *2 Sam.* ii. 18.

ZIBA, servant of king Saul, who treacherously betrayed Mephibosheth, and procured from king David half his estate. *2 Sam.* xix.

ZIDDIM, *Josh* xix. 35. a city of Naphtali.

ZIDON. See **SIDON**.

ZIF. See **ZIPH**.

ZIGLAG, a city which Achish, king of Gath, gave to David, and which ever after remained as a domain to the kings of Judah, *1 Sam.* xxvii. 6.---It was allotted to Simeon, *Josh* xix. 5. situate in the south extremity of Judah.

ZILLA, one of the two wives of Lamech, and mother of Tubal-Cain and Naamah. *Gen.* iv. 22.

ZILPAH, Leah's maid, wife of the second order to Jacob; mother to Gad and Asher. *Gen.* xxx. 9. and xlv. 18.

ZIMRAN, the first-born son of Keturah to Abraham. *Gen.* xxv. 2.

ZIMRI, a prince of the tribe of Simeon, who publicly went into the tent of Cozbi, a Midianitish woman; both whom Phineas stabbed, amidst their lewd embraces. *Numb.* xxv. 4.

ZIMRI, general of the one-half of the cavalry of Elah, king of Israel, who slew his master and usurped his throne. *1 Kings* xvi. 9.

ZIN, a city and desert of Arabia Petræa, to the south of Palestine, but inclining more to the Dead sea. *Numb.* xiii. 21.

ZION, or *Sion*, a mountain upon which the temple of God was built by king Solomon, and where David built the city of David, over-against and to the north of the ancient Jebus or Jerusalem, which stood upon the hill opposite to Zion, *Pf.* xlviii. 2.---The scripture generally puts mount Zion for the place where the temple of the Lord stood, but strictly it was rather upon mount Moriah, which was one of the hills of which mount Zion consisted.

ZIOR, or *Sior*, a city of Judah. *Judg.* xv. 54.

ZIPH, or *Zif*, the second month of the ecclesiastical year, afterwards called Jiar, and answers to the moon of April. *1 Kings* vi. 1.

ZIPH, a city near Maon and Carmel, of Judah, *Josh.* xv. 55. eight miles to the east of Hebron.

ZIPHRON,

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ZIPHRON, a city north of the land of Promise; *Numb.* xxxiv. 9. Zephirium in Cilicia. *Jerome.*

ZIPPORAH, or *Sephora*, daughter of Jethro, wife of Moses, and mother of Eliezer and Gershom, *Exod.* ii. 16.

ZIZ, *2 Chron.* xx. 16. the name of a cliff; which is thought to be the same with Ziza, placed by Ptolemy in Arabia Petraea.

ZOAR, (*Little*) one of the cities of the Pentapolis, to which Lot was to flee as a place of refuge. *Gen.* xiv. ii.

ZOHELETH, the stone Zoheleth was near the fountain Rogel, just under the walls of Jerusalem. *1 Kings* i. 9.

ZOPHAR, the Naamithite, one of the friends of Job. *Job.* ii. 11.

ZOPHIM. See **SOPHIM**.

ZORAH, a city of Judah, built or fortified by Rehoboam. *2 Chron.* xi. 10.

ZORAH, a city of Dan, the birth-place of Samson, *Judg.* xiii. 2. on the borders between Judah and Dan. The Zorites, *1 Chron.* ii. 54. and the Zorathites, *1 Chron.* iv. 2. are thought to be the inhabitants of Zorah.

ZOROBABEL. See **ZERUBBABEL**.

ZUMMIM. See **ZAMZUMMIM**.

ZUPH, a Levite, great-grandfather of Elkanah, *1 Sam.* i. 1. *1 Chron.* vi. 35. the father of Samuel, and head of the family of the Zuphim, who dwelt at Ramath, thence called Ramathaim-Zophim; and the name Zuph was given to the whole canton.

ZUR, a prince of Midian, and father of Cozbi, who, with Zimri, was slain by Phineas, *Numb.* xxv. 15. Zur was taken and put to death, *Numb.* xxxi. 8.

ZUR, the Hebrew name of Tyre.

ZURISHADDAI, father of Shelumiel, chief of the tribe of Simeon at the time of the departure out of Egypt. *Numb.* i. 6.

ZUZIM, a race of giants, who dwelt beyond the Jordan, and were conquered at Ham by Chedorlaomer, in the year of the world 2079, before Christ 1221, *Gen.* xiv. 5. Calmet thinks that they are the same with the Zamzummim.

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